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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE DOMESTIC AND FOREIGN POLICIES OF KING SOLOMON

by

Frank Lothair Holman Stymiest
(A.B., Mount Allison University, 1933)

submitted in partial fulfilment of the
requirements for the degree of

Master of Arts

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INTRODUCTION.

Most people can recall how at one time or another in life they have heard of the wealth, the wisdom, and the glory that was connected with one of the monarchs of ancient Israel, whom we know as Solomon. Just what mental picture his name has evoked in the minds of men we can never know. Many, no doubt, have thought of him as a mythical being of the dim past who had strange insight not only into the hearts and minds of human beings, but also able to communicate with and understand the language of beasts and birds. Others have visualized him as a rich, virtuous, old king who lived in a fine palace surrounded by magnificence, with many wives and gay courtiers to do his bidding, spending his days entertaining kings and queens of distant countries and causing them to marvel at his words of wisdom and clairvoyant powers. Still others may recall him as one of the most ambitious despots of ancient Israel, a monarch more intent on accumulating his share of this world's goods and enhancing his personal prestige than on promoting the general welfare of his people. Thus we might continue to enumerate some of the conceptions which that ancient personage produces. We are reminded in history how Queen Victoria boasted that her lineage extended back to David, and even in nineteen hundred thirty-five we find the Emperor of Abyssinia claiming to be a direct descendant of Solomon, which goes to prove that that ancient house of Israel has exerted its influence down through the ages.

With these thoughts in mind, it has been our purpose in this paper to make a study of those policies which were pursued

by Solomon at home and abroad during the days of his kingship. Unlike modern times, we do not have recorded in so many words any inaugural address of Solomon at the time of his ascension to the throne, nor do we find any manifesto issued in which he clearly outlined for his people the policies which he intended to follow in the future. Hence, in our study, we have relied upon the intrinsic worth of that old adage "actions speak louder than words". By getting behind the actions of Solomon we have found certain clearly defined ideas and ideals which he attempted to put into force, running like a red thread throughout his entire program.

The opening chapter of our work is devoted to a discussion of the source materials from which we must draw our factual knowledge of King Solomon and his times. This may at first glance, appear somewhat irrelevant and yet from a scientific point of view is quite necessary in order to authenticate those facts upon which our main discussion is based. We feel also, that a review of the world stage previous to the ascension of Solomon which follows the section on source materials will, in the nature of the case, help to orient our thoughts with respect to the establishment of the Kingdom of Israel.

In sections three and four we have, in so far as possible, presented a scientific study of those events which took place in Solomon's reign having to do with his diplomatic policies within and without Israel, not placing any special significance on the correlation between the two. The latter has been reserved for a section in itself together with the results of his policies. In some instances, it will be noticed there have been slight omissions

with regard to certain well-known episodes in King Solomon's life due to the fact that they have no important bearing on the theme with which we are concerned, while in other places the confusion of the evidence seems to be against their validity. Hence, while laying no claim to having completely exhausted in so short a work those deeds of history which in the past have filled volumes, nevertheless, we have attempted to show that Solomon's reign represented not only the culmination of Israel's worldly glory, but also the beginning of its decline.

A CRITICAL INVESTIGATION OF SOURCE MATERIALS

In order to make a comprehensive study of the policies pursued by King Solomon it is necessary, at the outset, to deal as thoroughly as possible with the sources to which we must go and upon which we must rely for our historical facts. The most reliable account of the reign of Solomon is to be found in First Kings, chapters one to eleven, inclusive, but these are further supplemented by Second Chronicles, chapters one to nine, inclusive, the Writings of Josephus, and by Archaeological and Historical investigation. These we shall consider in the order given.

A. The First Book of Kings. (1-11:43): The two books of Kings originally formed a single book, as did also the two books of Samuel. In the Septuagint translation, the four books were treated as a united history of the two kingdoms, Israel and Judah. A similar division was followed by Jerome in the Vulgate, though he used "Books of Kings" instead of the earlier title, "Books of Kingdoms". In this form, they were incorporated into the Christian Bibles, each book, however, retaining its general title carried over from the Hebrew manuscripts so that 1-4 Regum became 1-2 Kings and 1-2 Samuel.¹ It may be of interest to note that the division of the books was first made by the Greek translators or the Greek copyists who followed a prevailing custom of dividing ancient work for facility of reference.

The book of Kings cannot be adequately studied without some reference to the forms in which the original Hebrew exists today. So long as Hebrew was a living language the helps to vocalization were scanty. However, when the language ceased be spoken and became un-

¹ S. R. Driver: Literature of the Old Testament. p.172
² A. F. Kirkpatrick: (The Revised Cambridge Bible) The Two Books of Kings. p.XXXVII.

familiar, fuller representation of the vowels was needful for correct reading. Thus a "pointed" system of vowel signs was introduced by the Massoretes in what has since been known as the Massoretic text. Previous to this, however, a Greek translation known as the Septuagint or LXX was begun under Ptolemy II. at Alexandria and completed about the beginning of the Christian era. "It owes its name to an ill-founded tradition that it was made by 72 (Septuaginta = 70, the nearest round number) persons sent to Alexandria from Jerusalem at the request of Ptolemy Philadelphus. It is believed, however, that it was neither made all at one time, nor all by the same translators; but some time before the birth of Christ in consequence of the wide prevalence of the Greek language this translation had largely taken the place of the Hebrew text."¹ Regarding the relative value of the two, it is the opinion of the Cambridge Bible that the Septuagint is perhaps the more trustworthy, also "important not only as a witness to an earlier form of the Hebrew bible but as an interpreter of the Old Testament. It is the earliest of all translations of the Bible, it was made in an eastern land (Egypt), and its authors worked before Jerusalem was destroyed and the thread of early tradition weakened. Moreover, LXX was the form in which most of the writers of the New Testament were acquainted with the Old; it was indeed their Bible, as it was the Bible of the earliest Fathers of the Church."² While both show signs of much confusion on the part of the authors, nevertheless a study of the two is necessary for a thorough study of Kings.

Comparing the two texts, Bible students have found a marked divergence with respect to those chapters in First Kings

¹ J. Rawson Lumby: (The Cambridge Bible) The First Book of Kings. p.XVII

² A. F. Kirkpatrick: (The Cambridge Bible) The Two Books of Kings. p.XXXVIII.

which are important for our study, such variations consisting of transpositions, omissions and considerable additions. Some of these need to be noted. The first apparent change of form is found in Chapter Two. "Verse 35 of the Massoretic text is immediately followed in the Septuagint by a section composed of elements of the Massoretic text found at other points of Solomon's history."¹ This is followed by a longer section on Solomon's works, buildings and offerings, i.e., parts of Chapters Four, Five and Nine. The transition back to the Massoretic text is finally accomplished in verse thirty-six after which the narrative continues in parallel form to the end of the chapter. Again in the Septuagint 3:1 is missing from its place according to the Hebrew, being found in company with 9:16,17 between 4:34 and 5:1.² "After 3:16 the Septuagint presents the following arrangement of the text:"²

5:18b And they prepared the stones and the timber three years (Heb.; to build the house).

6:1 And it came to pass in the four hundred and fortieth (Heb.; eightieth) year of the Exodus of the children of Israel from Egypt, in the fourth year ... in the second month of Solomon's reign over Israel, ...

5:17 ... that they took great costly stones for the foundations of the house and unhewn (Heb.; wrought) stone; and the sons (Heb.; builders) of Solomon and the sons (Heb.; builders) of Hiram hewed them, and laid them (Heb.; and the Gebalites).

6:37 In the fourth year he founded the house of the Lord, in the month Nisan (Heb.; Ziv)."

This order pursued by the Septuagint in Chapter Five gives a better correlation of the facts and there is little doubt that these facts occupy essentially the correct position as far as this part of our

¹ R. Kittel: History of the Hebrews. Vol. II., p.50

² A. F. Kirkpatrick: (Cambridge Bible) The Two Books of Kings, p.XXIII

study is concerned. The enumeration of the overseers of Solomon, common to both texts, is not so appropriately followed by a digression on Solomon's greatness and glory, as by a notice of the work of those overseers. The variations which occur between the two texts in Chapter Six are unimportant, both texts dealing with the building of the Temple and on the whole agreeing in their description. In Chapter Seven, the LXX makes a very noticeable deviation by placing verses 1-12a at the close of the chapter, being apparently so placed by some scribe who thought it better to give the account of the Temple furniture in immediate sequence to that of the Temple itself, and not separated by the description of Solomon's other buildings. This, says Burney,¹ "is shown to be a late dislocation by the fact that V.12b has been accidentally left behind, in making the alternation, and now follows immediately after the close of Chapter Six; instead of after 7:12a where it rightly belongs. M.T. which describes all the buildings first and then the furniture of the Temple, is correct."

Chapter Eight which gives a vivid description of the dedication of the Temple is equivalent to II Chronicles 5:2-7, 10. Kittel² and Burney³ agree that the LXX is the best translation of this chapter for verses 1-5, where they read smoothly and without abridgement. In the M.T. the prayer of Solomon which begins at verse 12 is mutilated, whereas the LXX has preserved it intact although it is introduced in an entirely different order, coming after verse 53. The position at which the prayer occurs, however, is relatively unimportant compared with having the exact words of the king. The

¹C.F.Burney: Notes on the Hebrew Text of the Books of Kings.p.78

²R.Kittel: A History of the Hebrews, p.52

³C. F.Burney: Ibid, pp.104-114.

prayer is divided in such a way as to suggest alterations having been made by later redactors. Burney argues in opposition to the claim of Kittel, Stade, Wellhausen and other writers who suggest that this prayer originated not earlier than the Exile, that a comparison between it and the catalogue of curses contained in Deuteronomy 28: 15-68 places it as pre-exilic.¹ Hence it must have been inserted by the compilers of the Book of Kings who apparently felt at liberty to re-arrange the original documents which lay before them as they thought best.

The answer to the prayer of Chapter Eight comes in the form of a night vision in Chapter 9:1-9 which parallels II Chronicles 7:12-22, on the one hand, and is also traceable to the influence of Deuteronomy on the other hand.² The motive for its insertion is most clearly expressed in verses 6-9 which are written from the standpoint of the Exile, no doubt for the purpose of explaining the great catastrophe of the destruction of the Temple. A second group of fragmentary notices appear in verses 10-28, which like 4:1-28 seem to be based on extracts from earlier annals. The LXX arranges these fragments in an entirely different order than the M.T. In the LXX, verse 14 of Chapter Nine is immediately followed by verse 26. On this point it seems to be in the right as against the M.T. For by the insertion of verses 15-25 where they stand in the M.T.; the details concerning Hiram are disconnected in a confusing manner. To avoid confusion of both, Burney³ traces a single document which originally, he believes, came in the following order: verses 10, 17, 18, 19, 15, 20, 21, 22, 23. The connection thus obtained is undoubtedly a good one, the completion of

¹ C. F. Burney: Ibid, p.114.

² S. R. Driver: Introduction to the Literature of the Old Testament. p.200.

³ C. F. Burney: Ibid, p.133.

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1. The first part of the report is a general introduction to the subject.

2. The second part is a detailed description of the methods used.

3. The third part is a discussion of the results obtained.

4. The fourth part is a conclusion and summary of the work.

5. The fifth part is a list of references.

6. The sixth part is a list of figures.

7. The seventh part is a list of tables.

8. The eighth part is a list of appendices.

9. The ninth part is a list of footnotes.

10. The tenth part is a list of errata.

11. The eleventh part is a list of acknowledgments.

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14. The fourteenth part is a list of tables.

15. The fifteenth part is a list of appendices.

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17. The seventeenth part is a list of errata.

18. The eighteenth part is a list of acknowledgments.

19. The nineteenth part is a list of references.

20. The twentieth part is a list of figures.

21. The twenty-first part is a list of tables.

22. The twenty-second part is a list of appendices.

23. The twenty-third part is a list of footnotes.

24. The twenty-fourth part is a list of errata.

25. The twenty-fifth part is a list of acknowledgments.

26. The twenty-sixth part is a list of references.

27. The twenty-seventh part is a list of figures.

28. The twenty-eighth part is a list of tables.

Solomon's building operations being first narrated (i.e. temple and palace followed by building operations at Gezer, Beth-horon, etc.), and then followed by an account of the forced levy raised to carry out these works.

In Chapter Ten which gives an account of the visit of the Queen of Sheba to the court of Solomon and further details of his magnificence, only slight variations appear between the LXX and the M.T. Coming to the closing chapter of Solomon's reign which touches on the more seamy side of his reign such as idolatry, political discord, polygamy, etc., we find that the LXX has several transpositions, the arrangement being as follows; verses 1a, 3a, 1b, 2, 4a, 4c, 3b, 4b, 7, 5a, 8, 6, with a number of omissions. It is Burney's¹ contention that the arrangement of the LXX is, in the main, correct. "The general allusion to Solomon's love of women leads on to the fact that many of his wives turned away his heart after their strange gods. After mention in some detail of the concessions which the king made to their religious rites, the writer sums up by saying that Solomon did evil in the sight of Yahweh, and did not walk after Yahweh like David, his father. This forms a natural and appropriate transition to verse 9." Verses 14-25 having to do with Hadad, the Edomite, and Rezon, the Syrian, present considerable confusion when compared in the two texts. Winckler believes that two ancient accounts have here been interwoven and attempts the task of unravelling the skein by the aid of a discriminating use of the LXX. In one account Hadad is a member of the royal family of Edom, who when a little child was saved from a great massacre of Edomites by David, and brought to Egypt. There he was adopted by Tahpenes, the wife of Pharaoh, who

¹ C. F. Burney: Ibid. p.153.

brought him up with her own children. When he had reached manhood, he heard of the death of David, and obtained permission to return to his own land where he became king. In the other account Adad is a grown man who with a band of Edomites flees from an invading army under Joab, first to Midian then to Paran and ultimately to Egypt where he marries Pharaoh's sister-in-law.¹ Winckler's view is that just as the two accounts exhibit similarity in their beginning with David's campaign against Edom and in the allied names Hadad, Adad, so the conclusion of the second may have resembled that of the first in relating the journeying of Hadad's son from Egypt into Midian, the land of his father, where he established himself against Solomon. This narrative concerning Hadad which is broken off abruptly in the M.T. at verse 22 but completed by the LXX, may in itself help to bear out the conviction that earlier recorders to whom they referred had different standards for evaluating events. Again the story of Rezon which immediately follows that of Hadad, is found only in the M.T. This indicates the probability of unrelated sources being used on the one hand and at one time by the LXX and later by the writers of the Massoretic Text. So much for the comparison of the two.

Having in mind the variations between the two texts concerning I Kings 1-11, we reach the conclusion that Kings, like other historical books of the Old Testament, is based upon pre-existing written sources. The compiler specifies three sources from which his narrative is drawn: (1) The Book of the Acts of Solomon (I Kings 11:41) as the authority for Solomon's reign; (2) The Book of the Chronicles of the kings of Judah, mentioned fifteen times; (3) The Book of the Chronicles of the kings of Israel, mentioned eighteen times. A comparison of the first two chapters of the books with II Samuel 9:20 shows how one naturally follows the other and indicates at the same time that the work came from the same hand - the two books

¹ Professor Skinner: The New Century Bible: Kings. p.177

of Samuel, dealing on the whole with the life of David and the first two chapters of Kings telling of his death, and continuing in a graphic and picturesque way with the obstacles that blocked the accession of Solomon to the throne and how unlikely he would have reached it had not Jehovah loved and favored him. What remains, Chapters Three to Eleven describes the history of Solomon and comprises three main kinds of materials: (a) annalistic and statistical notices (3:1; 4:1-28; 9:10-28; 10:14-20), (b) an extended account of the building of the Temple and of its furnishings (6:2-7:51) and (c) a series of notices all serving to show Solomon's great wisdom and glory (3:6a; 3:7-13; 5:1ff; 5:6-11; 8:1-13; 8:62-66; 10:1-10). While the arrangement as we saw in our comparison of the two translations is somewhat illogical, and in many instances almost incoherent; yet when grouped in the way just indicated into four major sections, reveals a definite theory or point of view, which can hardly fail to exert an influence on the historical presentation as a whole. Kittel¹ contends that we have in these chapters "the first example in the Old Testament of the writing of history, in distinction from bare annalistic records of facts." Taking the book as a whole, we are impressed with the fact that the writer whoever and whenever he wrote, like a modern historian makes reference to the writings of earlier authors from which he derived his information: First, "The book of the acts of Solomon" (I Kings 11:41). Secondly; "The book of the Chronicles of the Kings of Judah" (I Kings 14:29), Thirdly; "The book of the Chronicles of the kings of Israel (I Kings 14:19; 15:31). These latter two were the public and official annals of the two kingdoms as prepared by the scribes and recorders, no doubt kept as national archives for future

¹
R. Kittel: A History of the Hebrews; p.54

reference. The former, i.e., the Books or Annals of Solomon which are the more important for our study, must not be confused with either the history of Nathan the Prophet or the prophecy of Ahijah the Shilomite mentioned in II Chronicles 9:29. Rather they were a full and authenticated history of the life and times of Solomon composed soon after the decease of that great monarch - a work elaborated partly from the official chronicles and other historical monographs on Solomon, and partly from prophetic notes regarding him and his relation to Jehovah.¹ From this book we can, in large measure, account for the miscellaneous facts as to the commerce and splendor of the king's reign.

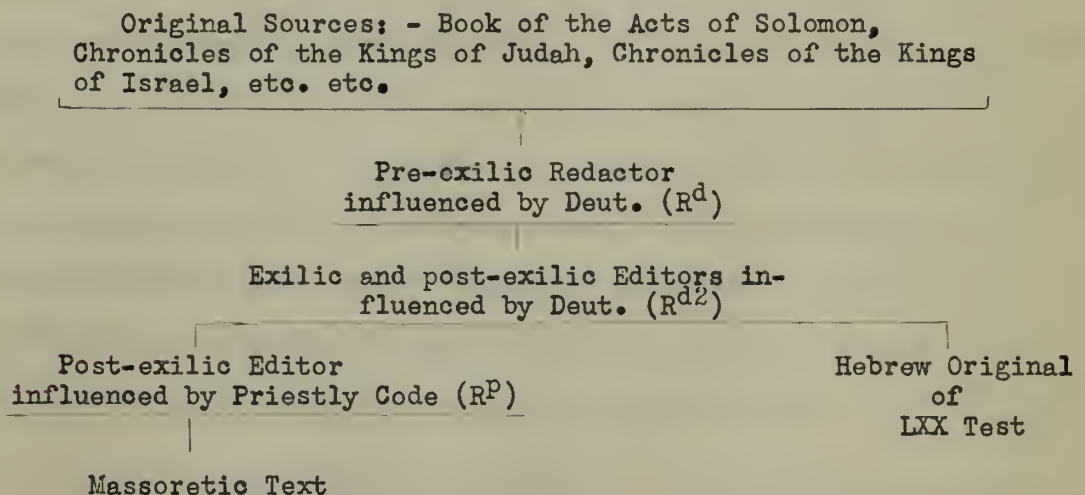
Kittel² refers to these court annals of Solomon as the work of his Sopher and designates them as "A". The work of "A" begins in Chapter Four, verse one, where the narrative takes a fresh start having no apparent connection with that which has preceded it; and continues to verse nineteen. The bulk of Chapters Five and Six also come from the Sopher or recorder, having to do largely with Solomon's negotiations with Hiram, King of Tyre, and his building projects. The conclusion of "A's" story is to be found in such statements as 9:11; 10:16-20; (22 ?); 9:17f (19 ?) 24, (25 ?) 26-28 and perhaps 11:17.

With respect to the works mentioned in II Chronicles 9:29, as a basis for the history of Solomon, we shall probably not be far astray in thinking of Nathan far advanced in life at the commencement of Solomon's reign, since back in the days of David when that monarch proposed building a temple he had taken a prominent part as a priest. (II Samuel 7). It is possible that under his guidance, the

¹ D. D. Whedon: Commentary on the Old Testament: Kings to Esther. Vol. IV. p.8
² R. Kittel: Ibid, p.57

account given concerning the dedication of the temple and especially the prayer which is so fully reproduced and so obviously precomposed may have been written. To Ahijah, the Shilonite, who was active at the close of Solomon's reign and alive some time after Jeroboam's accession, we may ascribe the short record of the sin of Solomon and the uprising of his subjects to which he himself had so largely contributed, (I Kings 11). From the nature of the case, however, such conclusions cannot be verified. Through the hands of what authors or redactors Kings passed before it reached the hands of the compilers of the Septuagint and Massoretic texts we do not know and even the process by which they became what they are has been only vaguely ascertained.

Historians are generally agreed that the work of several redactors may be seen from the variations found between our two oldest sources, the LXX and the M.T. C. F. Burney¹ represents the pedigree of our Books of Kings as follows:



Concerning the date of each revision, while nothing positive can be stated, there is evidence that one of the main compilers must

¹ C. F. Burney: Ibid. p.XIX.

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have done his work before the Exile. Notice, for example, the repeated occurrence of the phrase "unto this day" in contexts which make it clear that it was written when the southern kingdom was still in existence and the temple was still standing. Thus in I Kings 8:8 the staves of the ark may be seen in the Temple "unto this day". Again in I Kings 9:21 the original inhabitants of the land were made to do the corvée labor by Solomon remaining, in the words of the author, "bondservants unto this day". The phrase also occurs in I Kings 9:13 and 10:12. It might perhaps be contended that the phrase is not the compiler's own but quoted from the original source upon which he draws. Since, however, it is found not infrequently in passages written by the compiler himself, and since in any event, it must mean that some long time had elapsed before it could be used with any point, the most reasonable interpretation is that the Temple and Kingdom still existed when "R" did his work. This conclusion is further supported by other evidence such as I Kings 11:36, "And unto his son will I give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city which I have chosen me to put my name there" which surely must have been written before the extinction of the Davidic dynasty in Jerusalem. Hence we conclude that the Redactor R, who together with the Deuteronomic Redactor R^d is responsible for the chapters with which we are concerned in our work, lived before the fall of the monarchy and did not foresee the calamity that was to come upon Jerusalem and the subsequent exile of Judah.

B. The Book of Chronicles: A comparison of I Kings 1-11 with II Chronicles 1-9 reveals that the latter closely parallels the narrative we have just considered. An interesting study of the

two has been made by the International Critical Commentary,¹ bringing out these variations between the two, which we here insert.

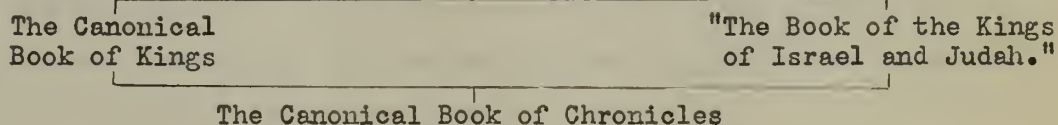
<u>Kings</u>		<u>Chronicles</u>
1-3:3	Solomon's Accession and Marriage Preparation for worship in Gibeon	Omitted 1:1-5 wanting in Kings
3:4-15	Yahweh's Revelation at Gibeon Solomon's Wealth and Horse-trade	1:6-13 abridged 1:14-17 taken from I Kings 10:26-29
3:16-28	The Judgment between the Harlots	Omitted
4 5:14	Solomon's Officers, Provisions and Wisdom	Omitted
5:15-26 (1-12)	The Negotiations with Hiram	2:3-15 rewritten
5:27-32 (13-18)	Solomon's workmen	2:1(2). 16f.(17f) repeated and ab- ridged.
6:1-11	Building and Structure of Temple	3:1-7 abridged with slight new matter.
6:13f	Promise	Omitted
6:14-22	The Most Holy Place	3:8f abridged
6:23-28	The Cheribum	3:10-14 rewritten
6:29-36	Ornamental Work	Omitted
6:37-38	Time Occupied in Building the Temple	Omitted
7:1 -11	Solomon's Palace	Omitted
7:13-22	The Pillars before the Temple	3:15-17 greatly condensed
	The Brazen Altar	4:1 wanting in Kings
7:23-26	The Great Basin	4:2-5 reproduced
7:27-37	The Bases of the Lavers	Omitted
7:38-39	The Lavers	4:6 abridged and annotated.
	The Candlesticks	4:7-10 wanting in Kings
7:40-47	Summary of the Works of Hiram	4:11-18 rewritten
7:48-50	Vessels that Solomon made	4:19-22 slight changes
7:51	Completion of the work	5:1 no change
8: 1-11	The Ark Brought In	5:2-14 musical service added
8:12-53	Solomon's Address and Prayer	6:1-42 almost no variation
8:54-61	Solomon's Blessing of the People	7:1-3 condensed, new feature
8:62-64	Sacrificial Ceremonies	7:4-7 annotated
8:65f	The Feasting	7:8-10 annotated
9:1-9	Yahweh's Covenant with Solomon	7:11-22 enlarged



<u>Kings</u>		<u>Chronicles</u>
9:10-14	Cities Given to Hiram	8:1-2 reconstructed
9:15-23	Solomon's Cities and Levy	8:3-10 considerable change
9:24	Residence of Pharoah's Daughter	8:11 reconstructed
9:25	Solomon's Offering	8:12-16 greatly enlarged
9:26-28	Solomon's Marine Trade	8:17f rewritten
10: 1-13	Visit of Queen of Sheba	9:1-12 very slight variations
10:14-29	Solomon's Wealth	9:13-28 very slight variations
11: 1-40	Solomon's Apostasy and Adversaries	Omitted
11:41f	Sources of Solomon's History	9:29-31 enlarged

From this comparison we see that there is undoubtedly a close connection between our canonical Books of Kings and Chronicles. The prevailing tone of the latter, however, is sufficient to indicate that it is a much later work than either Kings or Samuel. Hence it relied to a large extent on the same sources for the material which it used. Dr. Driver¹ gives an approximate relationship between Kings and Chronicles, with respect to their sources as follows:

1. The Book of the Chronicles of the Kings of Israel.
2. The Book of the Chronicles of the Kings of Judah.



In his work the Chronicler made extensive use of the earlier narratives, especially the Book of Kings, sometimes paraphrasing the earlier text and adding glosses to it, sometimes reproducing it verbatim, but occasionally presenting a somewhat different account of the same event. Generally speaking, however, it may be said that Chronicles is inferior to that of the earlier book. While it serves

¹ S.R.Driver: Ibid. p.532

as an interesting supplement in our study of the reign of Solomon, especially in its emphasis upon the royal achievements in building the Temple and organizing its worship, it cannot of itself be accepted as a documentary narrative in dealing with the strictly historical events and political policies of that monarch.

C. Other Historical Sources: In the Works of Flavius Josephus comprising the Antiquities of the Jews and a History of the Jewish wars which is translated from the original Greek,¹ we find in Book VIII. an account of Solomon's reign. This narrative containing eight short chapters depends almost entirely on Biblical records, in fact, the whole account is a mere paraphrase of the Old Testament narrative, and where Josephus deviates from them he is rarely to be trusted.² In the main, he attributes to Solomon the role of sorcerer, a belief commonly accepted among the Jews. For example, in Chapter two, Josephus attributes to him the power of expelling demons, and making him the author of certain incantations used by his subjects as a means of alleviating distemper and diseases. In addition to these powers, the rabbinical traditions by a mistaken interpretation of I Kings 4:33 ascribed to the monarch full knowledge of the speech of birds and beasts.

With respect to the writings long attributed to Solomon, to be found in the Old Testament or the Apocrypha, Hastings² contends that they "cannot in the present state of opinion among Biblical critics as to their authorship be assumed to supply materials for his biography". He may, as has been argued, have been the author of a few of the Psalms and a number of the Proverbs, but to prove him so

¹ Translated by William Whiston

² James Hastings: A Dictionary of the Bible. Vol. 4, p.560

and to establish which are his is difficult. It is not improbable that Psalms such as numbers Forty-five, Seventy-two and One Hundred Twenty-seven were a part of the literature of his day. The Song of Songs has an historical value dependent neither upon its date nor its authorship, but on its testimony to the impression which Solomon's character had left on certain Jewish minds. The Wisdom of Solomon which professes to have Solomon for its author, shows what impressions he had left on a very different class of minds at a still later date. For our purposes, however, none of these writings have any marked significance since they have no direct bearing on his domestic or foreign policies.

D. Archaeological Sources: No other place in the universe has provided such a field for the work of the explorer and excavator as has Palestine. This little country has from time immemorial served as the "bridge" over which countless numbers from all parts of the world have travelled. The Stone Age man, the Egyptians, Babylonians and Assyrians; the Canaanites and Philistines; the Persians, Greeks and Romans; Saracens and Crusades, Turks, Arabs and British - all have played a significant part in the development of its history leaving the imprint of their respective civilizations upon it. Today the stories of this famous old land, the earthly home of the great majority of our Bible characters, are being recovered through archaeological research. Among other important excavations have been those carried on in and near Jerusalem, Gezer, Ta'anach and Megiddo. Some of these throw considerable light on the age of Solomon and help us to visualize the civilization of his day. We shall briefly consider each at

this time, beginning with those explorations carried on at Jerusalem.

Jerusalem is situated on the central ridge of Palestine where the ridge broadens out to a small plateau. In Genesis 14:18 it is named Salem, in Joshua 15:8, Jebusi, in Judges 19:10, Jebus, in the Tell-el-Amarna letters Uru-Salim, while in II Samuel 5:7 it is named Zion, "City of God". In another connection we have dealt with David's choice of this city as his capital. After occupying his new capital, David "built round about from Millo and inward" (II Samuel 5:9). With the ascension of Solomon we read that he "built Millo and the wall of Jerusalem" (I Kings 9:15), that he "built the wall of Jerusalem round about" (I Kings 3:1), and that he "built Millo and repaired the breach in the city of David, his father" (I Kings 11:27). Now the word Millo is of Hittite origin, meaning "filling" and when applied to Jerusalem was just a citadel within the city.¹ "Professor Macalister believes that in the tower above and a little to the north of Gihon (so named from the ancient water source which supplied Jerusalem) he has discovered Millo."² This conclusion, he tells us, was reached after the excavations of 1923-24 when the following was unearthed a little to the north of the Zedek valley: "(1) A rock-scarp running east and west evidently forming part of an ancient line of defence. (2) The remains of a wall which had run over this rock-scarp, and which had been violently breached. (3) A long wall built inside the area included by this breached wall, masking the breach. (4) A fortress tower built above the breach, filling the gap which it made in the wall, and using the fallen stones of the breach as a foundation. (5) Some much later buildings, that had evidently been constructed

¹ J. Garrow Duncan: Digging up Biblical History. p.115
² George A. Barton: Ibid. p.206.

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out of materials taken from the foregoing structures, to their very serious detriment; in fact very little of them was left."¹ Thus we see a striking coincidence between the remains observed and the Biblical passages which have been cited concerning the strengthening of the walls of Jerusalem by David and Solomon. To further substantiate the connection between King Solomon and this structure, faint traces of a very rude painting of Ashtaroth were observed on one of the building stones of the fortress which fills up the gap in the wall, reminding us of the king's lapses into paganism.²

Concerning the building of Solomon's palace and temple, there can be no doubt, according to Barton (Op.Cit;p.209) Macalister (Op.Cit; p.107) and Guy³. Barton⁴ gives their location "just across the valley which separated the part of Zion called Ophel (where the city of David was situated) from the part sometimes called Moriah. This hill-top included the threshing-floor of Araunah, the Jebusite (II Samuel 24), which Solomon enclosed with a wall". These facts are merely mentioned at this point as significant for our source material but we shall have occasion to refer to them again in another connection. We leave Jerusalem for the present to consider other excavations of similar significance.

From our account in I Kings, we learned how on the occasion of Solomon's marriage to the daughter of the Pharoah of Egypt, the latter gave as a dowry, the city of Gezer, which he had captured from the Canaanites. Until recent times the reading of that episode, like so many other Biblical events was no doubt hurriedly passed by. However, since June 1902 when Clermont Ganneau identified Tell-el-Jazar about six miles southeast of the town of Ramleh with that ancient

¹R.A.S. Macalister: A Century of Excavation in Palestine, pp104-5

²R.A.S. Macalister: Ibid. p.106

³P.L.O. Guy: New Light from Armageddon. Oriental Institute Communications, No. 9, p.46

⁴George A. Barton: Ibid, p.208



site, the story in Kings has taken on new color. In fact, no other mound in Palestine has been more fully explored and none has furnished more valuable archaeological information.¹ Between the years 1902-1909 the Palestine Exploration Fund directed by R. A. Stewart Macalister began excavations there and found that walls had at various times encircled that ancient city which contained the ruins of an ancient Semitic temple. The most massive of these was apparently constructed during the eighteenth Egyptian dynasty, which continued to be the city wall down to the time of the Babylonian Exile. Excavations showed, however, that renovations had at various times been made, one of the most important being the erection of towers on the walls. "Mr. Macalister² thinks that these towers may have been inserted by Solomon when he fortified the city (I Kings 9:15-19)." Apparently it was for this purpose he made the levy. That the masonry is Solomonic is further indicated by the fact that it resembles very closely the masonry at Jerusalem and also that found at Ta'anach and Megiddo which we shall consider in order.

Our interest in Ta'anach and Megiddo dates from the time when Solomon united them under one governor named Baana (I Kings 4:12) whose chief task was the defending of the district and the collecting of the revenue. For the latter purpose it is believed that curious plastered store chambers were used in which was placed the corn, wine, and oil until it could be removed to headquarters at Jerusalem. A number of Solomonic forts have been discovered by Professor Ernst Sellin, of Vienna who visited Palestine in 1890 and became so deeply interested in its exploration that he applied for a permit to excavate at this ancient site, which request was granted in 1902. Later Germany

¹ George A. Barton: Archaeology and the Bible. p.100
² Quoted from George A. Barton.

and America joined in the work. Sellin laid bare a double row of standing stones which he describes as massēbhoth dating from between 1000 to 800 B.C. These show a striking resemblance to hitching posts found at Megiddo by Guy. The latter found in a building on the north slope of the tell three long stones like those found at Megiddo, having tie holes through their corners, indicating that Solomon had stables at both points.¹ Still another interesting feature of one of the towers is the provision of loopholes in the walls for shooting arrows or for the engines of war, so that the garrison might fight an enemy without unduly exposing themselves, a device which Duncan² assigns to the period of Solomon or about 950 B.C.

The complete excavation of Megiddo was undertaken by the Oriental Institute of the University of Chicago, under the direction of Dr. Clarence Fisher in 1927 and continued by P. L. O. Guy who has unearthed some significant facts bearing on our study of Solomon. In the research there was readily discovered four superimposed strata belonging to different periods of history, several of which belong to the latter part of the Hebrew kingdom. Very unexpected types of buildings, fortifications and other solid structures were also laid bare requiring the excavation of many acres of ground. The city was found to be well protected by walls which were double at the gate located on the south side. Immediately within the wall were a number of small houses built against the inner side, which Guy believes were used to quarter the troops (Op.Cit;p.29). The city apparently had streets, one of which had its terminus in the lime-paved courtyard of a large building which is thought to have been the house of the com-

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P.L.O. Guy: Ibid, p.44

²

J. Garrow Duncan: Ibid. p.178

manding officer. That Megiddo was a military base is further indicated by the remarkable stables which have been uncovered, the construction and importance of which we shall consider later. At present we are satisfied in knowing that in answer to the question "Who, at Megiddo shortly after the defeat of the Philistines by King David, built with the help of skilled foreign masons a city with many stables?" Guy's answer is, "I believe that we shall find our answer in the Bible". He then quotes such passages as I Kings 9:15-19, I Kings 10:26-29 and II Chronicles 1:14-17, all of which show that Solomon engaged in an extensive and organized trade in horses and chariots between the north and the south. "It looks very much," to quote Guy (Op.Cit; p.47) "as though Solomon with his characteristic acumen had picked upon a commodity which, while it enabled him to strengthen and modernize his own army, at the same time permitted him to dispose profitably of his surplus stock Megiddo, placed just where the great road from Egypt to the land of the kings of the Hittites and the kings of Syria debouched from the pass across the Carmel Ridge onto the pastures and grain fields of Esdraelon, could not but be a center for this trade, and Ta'anach hardly an hour's ride away, would form a convenient overflow depot."

Having thus briefly surveyed along with the Biblical accounts, the archaeological history of certain places in Palestine, we are convinced that the latter has much authentic data to offer us in our study of Solomon. It is our purpose, however, to first sketch lightly the background of the international setting of Israel which preceded his ascension. Then we shall be better enabled to make a scientific survey of his policies.

THE WORLD SCENE PREVIOUS TO THE TIME OF SOLOMON.

II.

THE WORLD SCENE PREVIOUS TO THE TIME OF SOLOMON.

"All the world's a stage
And all the men and women merely players;
They have their exits and their entrances
And one man in his time plays many parts."

Shakespeare - As You Like It.

A. The Historical Framework of Israel. In order that the role played by Solomon in the drama of Israel may be the better understood, we must take into account the background of the scenery and a brief resumé of the acts which preceded his appearance upon the world stage.

Looking at the map of Asia as it appeared in Biblical History, we notice a strip of land approximately one hundred fifty miles long and about half as wide situated in the southwestern extremity of the continent, and named Palestine. On the western side, its shores were washed by the Mediterranean Sea. To the east and beyond the Arabian desert lay the great Babylonian civilization, centered about the Tigris and Euphrates valleys. To the north lay Assyria which was destined to become one of the great powers in the distant future, while on the southwest, in the fertile valley of the Nile, lay the great Egyptian civilization. Thus strategically situated, Palestine afforded the only accessible route between all three powers, forming as it were the keystone of the "fertile crescent"¹ in the arch of ancient civilization.

The political importance of this strip of land was early recognized. About 3000 B.C. Babylonian influence first touched the country. Later, perhaps about 2500 B.C. a wave of Semetic folk, known

¹E.A.Leslie: The History and Literature of Israel. Class Lecture Notes. 1934.

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as the Amorites poured out of north Arabia and followed two directions. One stream turned east into the Euphrates valley, and later gave rise to the ruling dynasty of Babylon (2210-1924 B.C.)¹ of which Hammurabi was the most renowned character. The other stream turned west and south and entered into Palestine. This migration continued periodically for several centuries, the immigrants settling along the Mediterranean and in the region east of the Jordan. Those who settled along the coast were known as Phoenicians while those who settled inland became agriculturists and were designated as Canaanites. Babylonia frequently requested tribute of these people, which was at the same time a medium whereby Babylonian culture became disseminated into Palestine.

Turning our attention to Egypt, we find that she, being the nearest neighbor to Palestine, likewise took an interest in its development. When in 1580 B.C., Egypt was able to throw off the yoke of the Hyksos, (a Semitic people thought by some students to be an amalgamation of Hittites and Amorites² who had ruled her for one hundred years) she took steps to conquer Palestine and to fortify it against invasion. "Between the years 1501-1447 B.C., Thutmose III, King of Egypt, conquered and compactly organized Palestine, Phoenicia and Syria into an empire. Jacob-el and Joseph-el appear in his geographical lists as Palestinian place names."³ During the reign of Amenhotep III, 1411-1375 B.C. when Egypt realized the summit of her political power, further inroads and settlements were made in Palestine. With the close of the eighteenth dynasty and the reign of the brilliant Amenhotep IV, 1375-1358, came a decline in the strength of Egypt. A new enemy, the Hittites,

¹E.A.Leslie: The Chronology of the Old Testament (Abingdon Bible Commentary. p.109)

²J. Garrow Duncan: Digging up Biblical History. p.66

³E.A.Leslie: Ibid. p.109

made their appearance, having their capital at Boghaz-Kewi. For several centuries Palestine served as the bloody field of conflict on which these two nations, Egyptians and Hittites, fought out their quarrels. To add to the chaotic conditions, nomadic tribes known as the Habiru began their migration into the land. Whether or not the Habiru are to be identified with the Hebrews is a matter of uncertainty. Concerning them, Theodore H. Robinson¹ writes, "There is no doubt that philologically speaking the word Habiru may be identified with Hebrew, but it does not follow that the enemies of Abdikhiba (one of the kings of Syria) were the tribes of Israel At the same time, there is, as far as we know, no serious obstacle to our acceptance of the identification of some portions of Israel with some - or indeed all of the Tell-el-Amarna² age." In this conviction, he is upheld by J. Garrow Duncan in his book Digging up Biblical History, p.80, and by Adolphe Lods³ from whom we quote: "It is tenable that among the Habiru referred to in Tell-el-Amarna letters were some of the tribes which later formed part of the Israelite confederation." The main body of the Hebrews having wandered down into Egypt became enslaved under Rameses II. (1292-1225 B.C.) who forced them to engage in his building enterprises and to wage his battles. After a time they revolted and during the Pharaohship of Merneptah (1225-1215 B.C.), under the stimulation and guidance of Moses (c.1220 B.C.), escaped and pitched their tents in the oasis of Kadesh (See map p. 30) where they seem to have united with the tribes who had remained in that region, and became incorporated into what is known as the Israelite

¹Theodore H. Robinson: A History of Israel, Vol. I, p.77

²The Tell-el-Amarna tablets discovered in 1887 by Sir W. Flinders Petrie, a British archaeologist, contain correspondence written about 1450 B.C. between the Egyptian Kings Amenhotep III. and IV. and petty Kings of Palestinian cities.

³Adolphe Lods: Israel from its Beginnings to the Middle of the Eighth Century. p.188.

nation but remaining a nomad people wandering through the wilderness for a period of about forty years.

Concerning the settlement of Canaan by the Israelites which came to be designated as the Aramaean invasion, we have two biblical narratives. The first describes the conquest as complete and comparatively sudden, being carried out under the leadership of a single commander, Joshua. The whole is accomplished in less than seven years after the first entry into the country, and the land is then formally divided among the twelve tribes, the Canaanites being exterminated (Joshua 4-10). The other account - earlier and intrinsically more probable - thinks of the conquest as a long slow process, accomplished through three distinct waves of invasion and occupying generations, sometimes leaving the Israelites in subordination to their predecessors, namely the Canaanites, and such semi-nomad peoples as the Edomites, Moabites, and Ammonites, (Judges 1. and scattered portions of Joshua). "In the course of generations the Hebrew type emerged, made up like the Americans, of many different racial qualities, but becoming measurably distinctive at last, though constantly enriched and modified by fresh infusions of non-Hebrew blood."¹ Because of the intermingling of these various peoples, Ezekiel was able to look back centuries later and say somewhat tauntingly concerning Jerusalem: "Thy birth and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite."² In spite of this fact, however, Israel and its inhabitants gained steadily in importance during what is known as the Period of the Judges. The greatest of these judges, who was at the same time a prophet we know as Samuel.

¹Herbert L. Willett: The Jew Through the Centuries, p.82.

² Ezekiel 16:3

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The immediate occasion for the substitution of a regal form of government in place of that of the judges seems to have been the siege of Jabesh-Gilead (See Map. p. 30) by Nahash, King of the Ammonites (I Samuel 11:1; 12:12) and the refusal on his part to allow the inhabitants of that city to surrender except on humiliating and cruel terms (I Samuel 11:2). The conviction seems to have forced itself upon the Israelites that they could not hope to resist their formidable neighbors unless they placed themselves under the control of a king like the surrounding nations. Concurrently with this conviction, disgust had been excited by the corrupt administration of justice under the sons of Samuel so that a radical change was demanded in this respect also, (I Samuel 8:3-5). Accordingly, we find that the idea of a king was two-fold; first that he should lead the people to battle in time of war; and second that he should execute judgment and justice over his subjects in both war and peace. (I Samuel 8:20). In both respects, the desired end was obtained when Israel assumed a monarchical form of government under Saul. (1028-1013 B.C.)¹

B. The Reign of Saul: About the time that Hebrew clans were finding a place of settlement in Canaan, another people, the Philistines were taking possession of the maritime plain in the southwest portion of the country between Carmel and the Syro-Egyptian desert.² According to Old Testament writers, they came from Caphtor which has been supposed to refer either to the island of Crete or the southwestern coastland of Asia Minor. Being war-like and heavily armed, they quickly subjugated the coastal plain and found themselves

¹ Elmer A. Leslie: The Chronology of the Old Testament.
(The Abingdon Bible Commentary, p.109)

² Adolphe Lods: Israel, p.58



Seats of
THE TWELVE TRIBES
Before David's Reign

confronted by the Israelites, whom they overwhelmed on more than one occasion. Other nations taking their cue from these Philistines rose in rebellion against the Israelites. Under such conditions, Saul assumed leadership. A natural-born leader, he felt himself called upon to place his forces at the disposal of all who bore the Israelite name. To sum up Saul's campaigns briefly, we know that (a) he delivered the city of Jabesh-Gilead in the Transjordan from the attack of the Ammonites (I Samuel 11.); (b), he intervened on behalf of the northern Israelites against the Kings of Beth Rehob and Zobah, that is, against the Aramaeans, and inflicted defeat upon them. (I Samuel 14:47); (c), he fought against the Amalekites in order to defend the tribes of the extreme south, Judah, Caleb and the Kenites. (I Samuel 15:); (d), his efforts were also directed towards the annexation of those Canaanite cities which remained independent and it was probably, while so doing, that he treated the Gibeonites with severity, (II Samuel 21:1-14) and (e) in the course of his reign many battles were waged against the Philistines (I Samuel 13:5; 14:52; 18:27). During these campaigns jealousy became apparent between Saul and a Young Judaeen, David. The enmity reached the breaking-point when David attempted to carve out for himself a kingdom in the extreme south of Judah. At length, however, he was obliged to take refuge with the Philistines. This treatment meted out to David no doubt caused a breach in the alliance Saul had succeeded in establishing between Israel and Judah, which ultimately tended to weaken the monarchy. The Israelites were finally overwhelmed by the Philistines at Mt. Gilboa (I Samuel 31:) when Saul met his death.

As we survey the policies of the first monarch of Israel,

we can well understand how, after taking such an active part in unceasing military campaigns, he had little or no time left for political and religious matters. Adolphe Lods¹ tells us that "In order to carry on these struggles Saul did not seem to have created any machinery for the raising of taxes or the levying of troops. He continued to live on his farm. He had no palace or sumptuous court. Once a month, at the new moon, he held a feast at his house to which he invited his officers and at which he presided, sitting on a seat against the wall with his spear beside him. Or else he held a council of war under the sacred tamarisk of Gibeah..... On the other hand Saul's rule had a strongly marked religious character. That he was able to impose himself upon the people as the authentic representative of the 'God of Israel' must have been of great assistance to Saul in his work of unification. On his campaigns he took with him a priest who was expert in the use of the ephod, and did not fail to consult him." Thus we see that while Saul was not a model king, he unquestionably did great service by paving the way for the unification of Israel under his successor, David. At the close of his reign Central Palestine again became dominated by the Philistines. (I Samuel 31:7).

C. The Reign of David (1013-973 B.C.): A United Israel. The political situation in Palestine immediately after Saul's death was in a state of flux. The Philistines were assuming the mastery of the whole land and had already established a garrison at Bethlehem (II Samuel 23:14). One of Saul's sons, Ishbaal or Ishbosheth, as he was sometimes called, was proclaimed king over Israel at Mahanaim by

¹ Adolphe Lods: Israel from its Beginnings to the Middle of the Eighth Century. p.356-8.

Abner, the captain of Saul's host, but Judah followed David (II Samuel 2:8ff), who set up his capital at Hebron. There followed a war which lasted approximately seven years, finally ending in favor of David. Two assassinations contributed largely towards this result: First, that of Abner, the mainstay of the House of Saul, who was treacherously killed by Joab, David's nephew and general (II Samuel 3:27); Secondly, that of Ishbaal, murdered by two of the Benjaminite captains, who brought his head to David (II Samuel 4:7-8).

With peace came the united monarchy under David when

"All the elders came to the king to Hebron; and King David made a covenant with them in Hebron before Jehovah: and they anointed David king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah." (II Samuel 5:3-5).

No single act better typifies the shrewd insight and tact of King David than his selection of the Jebusite fortress, Jerusalem, which had been captured shortly after his accession (II Samuel 5:7), as a new capital for his kingdom. Regarding this change, certain historians have expressed surprise. For example, Renan¹ points out "that Hebron was a Hittite city, the centre of an ancient civilization which to some extent had been inherited by the tribe of Judah (I Samuel 26:6). It was undoubtedly the capital of Judah, a city of the highest religious character, full of recollections and traditions. It could boast of fine public buildings, good water and a vast and well-kept pool. The unification of Israel had just been accomplished there. It was only natural that Hebron should become the capital of the new kingdom." Such arguments, however, do not take into account the fact that by retaining Hebron as capital, David might have incurred the

¹

Ernest Renan: History of the People of Israel. p.357.

risk of appearing to the northern state as a mere tribal king, whereas by changing to Jerusalem, the capital would be on neutral territory, with respect to both parts of his nation, i.e., the northern and eastern section represented by Ephraim and Gilead on the one side and the southern section represented by Judah on the other. At the same time the Jebusites were allowed to remain unharmed within the city. In this way the loyalty of all his subjects was secured by David. "He broke the old order with the center of gravity at the hearts of the separate (Israelitic) communities and introduced the West-Asiatic social ideal of the king as the central figure an important epoch of development."¹

Having established his capital, the next task which confronted David was the subduing of Israel's enemies. In preparation for the struggle he proceeded to strengthen the fortifications, improve the water supply and in other ways to make Jerusalem a truly great city. Not unmindful of the religious nature of his people and of the great history which lay behind Israel as a nation, nor forgetting his own personal debt to the God who had guided him from his shepherd days, David next concentrated his attention on the removal of "Ark of the Covenant" to the "City of David". This was finally accomplished after several attempts (II Samuel 6:). Along with the transfer of the Ark came the desire on David's part to build a Temple in Jerusalem which might serve as a center of worship and also as a place to house the Ark. For in spite of his materialistic achievements as Cornill² suggests, David "was a genuine Israelite in that he appreciated Israel's religious destiny". His temple plans, however, did not materialize until during the reign of Solomon.

¹ Johs Pedersen: Israel, Its Life and Culture, p.22

² Carl H. Cornill: History of the People of Israel. p.84.

David's ability as a warrior-statesman enabled him not only to weld together the mixed tribes into a monarchy which represented the highest conception of national life but to extend his boundaries through conquests. Several conquests of neighboring peoples are recorded, though we are not sure as to the order in which they were subdued. "To the south, David reduced Edom in a campaign of which we have no reliable facts except that it was fought in the Valley of Salt not far from Beer-sheba".¹ Moab was also reduced in a furious way, at which time David is said to have caused the death of two-thirds of the fighting men of the Moabites. Two successful wars followed against the Ammonites (II Samuel 10:4ff) and Syrians (II Samuel 8:2-12; 10:6-14; 10:15-19). By repeated victories the power of the Philistines had also been broken (II Samuel 5:17-25; 8:1-13; 21:15-22). In this way, David held sway over a large kingdom. "To the east of the Jordan his rule extended from Aroer to Gad and Gilead; on its west from Beer-sheba in the south to Dan and Ijon at the foot of Mount Hermon. Moab, Ammon and Edom would appear to have been merely tributary, while on the north among his allies David could number the King of Hamath. To the north-west Israel bordered upon Tyre with whom its relations were friendly and whose king was Hiram."²

David's court was very simple compared with that of neighboring monarchs. He appointed a certain number of officials, (II Samuel 8:15-18) thus beginning a policy which was further developed by Solomon. Judicial functions, however, remained in David's own hands (II Samuel 15:2). "By hearing cases himself (II Samuel 14:4) and by having at his disposal a force sufficient to compel respect

¹ T.H. Robinson: History of Israel. p.219

² The Encyclopaedia Britannica. 11th Edition, Vol. 7, p.857

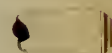
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for his decisions, the king undoubtedly established more even-handed justice in Israel than had been possible under more primitive conditions."¹ To insure the safety of his subjects against foreign aggression, David created a well-equipped body of trained soldiers to serve as the nucleus of his fighting force. With the organization of the army was connected the census - for which David was severely censured by the prophet Gad (II Samuel 24). Hence successful as David's undertakings had been, there now appeared domestic and administrative difficulties, chief of which was the murder of Amnon and the attempt of Absalom to supplant his father on the throne (II Samuel 13-18), making the latter years of his reign a succession of intrigues and causing much unrest at the court.

With respect to the birth of Solomon, two somewhat conflicting stories are found. The accounts in I Chronicles 3:5; II Samuel 5:14, state that he was the youngest of five children born to David and Bathsheba (there called Bathshua) while II Samuel 12:24 speaks of him as the first child of the union. The two, however coincide if we take the position of Josephus² who claims that Solomon was the first born after their legal marriage. All the circumstances indicate that he was specially dear to the rapidly ageing king, who bade Nathan the priest to give him the name Jedidiah³ meaning "beloved of Jehovah". And yet the influences about him in childhood were not what might be considered favorable to his health and moral growth. David had fallen from his high standing before Solomon's birth and henceforth seems to have been largely passive in the hands of others. To Bathsheba must have fallen the chief share in the education of the boy, and it is impossible to suppose that her influence could have

¹ B.K.Batthey: A Short History of the Hebrews. p.73
² Josephus: Antiquities VII. 7, 4.
³ II Samuel 12:25.



been very good. From her negotiations with Nathan (I Kings 1), however, by which she managed to have David bestow his blessing upon her son, it would seem that she possessed rather remarkable diplomatic talents. No doubt she saw to it that Solomon's abilities were trained with utmost care so as to prepare him for any future struggle, because she realized at the same time that since Adonijah was the oldest son he was looked upon by the people as the heir apparent. In this connection Badè¹ points out that when the final issue arrived and David, by listening to Bathsheba, elevated Solomon to the kingship, he "did the very thing which Deuteronomy forbade in providing that a father having supposedly two wives should not, 'when he causeth his sons to inherit that which he hath make the son of the beloved the firstborn, before the son of the hated who is first born' (Deuteronomy 21:15-17)." Apparently Adonijah was aware of this law and shortly before the time of David's death had surrounded himself with a royal bodyguard and also enlisted the aid of the two foremost men of his father's court - the warrior Joab and the priest Abiathar. At a feast held at "En-rogel, the junction of the valleys of Hinnom and Kidron, just below Jerusalem"² he seems to have received support from the men of Judah and most of the Kings sons, and launched forth determined to defend his rights.

In the meantime, the secret of Adonijah was disclosed. At Nathan's instigation (I Kings 1:11) Bathsheba reminded the feeble old king of an oath he had sworn to make Solomon his successor, which story the prophet came in and confirmed. David, in his weakness, was persuaded that he had made such a promise and caused the prophet Nathan, the priest Zadok, and the warrior Benaiah to proclaim Solomon

¹ William Frederic Badè: The Old Testament in the Light of Today.p.247

² Ira M. Price: The Dramatic Story of the Old Testament. p.231

king at Gihon, which Smith¹ connects with the site of the present Fountain of the Virgin and less than half a mile from the Serpent's Stone. The action met with approval on the part of the citizens (I Kings 1:39 c) and Adonijah's party, rather surprisingly collapsed without a struggle. Soon after these events, the strength of David sank rapidly. His charge to Solomon "be thou strong, therefore and show thyself a man" (I Kings 2:2b) together with his last poem has been preserved for us (II Samuel 23:1-7) in which he holds forth the kingly ideals he would have his son follow:

"One that ruleth over men righteously, That ruleth
in the fear of God. He shall be as the light of
the morning, when the sun riseth, A morning with-
out clouds when the tender grass springeth out of
the earth, Through clear shining after rain."

ideals which he confesses he has not in his own administration realized. In these words we have the yard-stick by which we shall ultimately endeavour to measure the policies of Solomon, the King.

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¹ Henry Preserved Smith: Old Testament History. p.153

THE DOMESTIC POLICY OF SOLOMON.

III.

THE DOMESTIC POLICY OF SOLOMON. .

A. Date and Character: Before entering on the developments of Solomon's reign, the date of which extended from about 974 to 932 B.C.;¹ it is necessary that we formulate some estimate of him as a man. Our two main accounts, I Kings 1-11 and II Chronicles 1-9, present certain contrasting elements which Battenhouse² has summed up quite credibly as follows: "There is, on the one hand, the record of the young king's piety, his sagaciousness, the noble purpose by which he is actuated in his building of the temple. On the other hand, we are presented with a picture of a young autocrat: ruthless in his disposal of his early rivals; indifferent, in his intent upon royal magnificence, to the growing spirit of popular revolt; polygamous; idolatrous; and, in fact, clearly lacking the deeper wisdom of which, according to popular tradition, he was accounted to be the paragon. The earlier historian was a prophet who judged Solomon by the ethical standards of a subsequent time. The late writer, interested chiefly in Israel's religious institutions, idealized him as their noblest patron and founder. Somewhere between these two views - the earlier realistic and the latter idealistic - in his true portrait. Solomon was religious, sagacious; ambitious; he was sensuous, selfish and proud. He was the great son of a great father. His sceptre was held in awe among contemporary nations, but there is no evidence that he was loved by his own people. He came to the throne by royal succession, and not as did his father, through popular choice For purposes of character building his early life in the royal court was a handicap, not an advantage."

¹ Cambridge Ancient History. Vol. 3. p.356

² Henry Martin Battenhouse: The Bible Unlocked. pp.135-6

(1) Solomon Plays Safe for the Future: The first move of Solomon after securing his throne gives us an inkling as to the nature of the man and the policy which he would subsequently carry out within his kingdom. At the time of David's death he gave to Solomon a charge regarding his own actions and also his attitude toward several of the influential personages at the court. This charge he now proceeded to put into effect. We have seen how Adonijah, his elder brother, had been practically forgiven for doing the very thing he had a right to do. Now he might have lived peacefully all his days had he not seriously fallen in love with the Shunammite nurse who had cared for his father in his last days. However, through Bathsheba the queen mother, he asked permission of Solomon to take Abishag for his wife, which request Solomon apparently regarded as a plot backed by Abiathar and Joab, to make Adonijah king. The result was that Solomon flared up with rage, swore vengeance on Adonijah, and sent Benaiah, as his executioner to slay him. Abiathar, the priest, was expelled from his office, and ordered to Anathoth, the priests' town, and deprived of his priestly office. Joab, learning the fate of Adonijah and Abiathar fled to the altar for refuge, but Solomon commissioned the same executioner, Benaiah, to slay him there, "nominally to clear his and his father's skirts of the cold-blooded murders which he had committed during his life, but really, to wipe out all partisans of a rival claimant to the throne".¹ Shimei, who had cursed David, and looked upon with suspicions, was next sent for by Solomon. He was given explicit orders to remain in Jerusalem where his movements could be under surveillance. But on the escape of two of his slaves to Philistia, he foolishly left

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Ira M. Price: Ibid. p.233.

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Jerusalem to capture them, so that upon his return he too fell under the sword of Benaiah. This completed the removal of the characters whose presence about the court was likely to be a perpetual menace to the life of Solomon and gave him a free hand to put into action the desires of his life.

Such firmness of resolution and such vigor of action on the part of Solomon had probably not been expected and we can readily understand what a deep impression these first acts of the young king must have produced upon the whole people. Ewald¹ says, "David's throne must have appeared not overturned but endowed with fresh youth and new energy of existence." And yet while the new king began his reign with judgments and punishments quite in keeping with the spirit of his father, thus commanding obedience and respect, at the same time he, no doubt, felt himself under the sacred obligation of recognizing honor where it was due, by continuing his father's marks of favor towards any that had rendered distinguished service in his kingdom, especially the descendants of Barzillai, the Gileadite (I Kings 2:7), who as we learn from II Samuel 17:27-28 had befriended his father at the time of his enforced flight from Jerusalem. Such recognition on the part of Solomon which probably meant very little to him, nevertheless serves to bring out the more humane side of his nature and shows that he had a sense of justice toward all of his subjects as had his father before him.

(2) Solomon's Choice at Gibeon: (I Kings 3:4-15):
Having secured his throne against domestic rivals and no doubt quite satisfied with himself, Solomon proceeded safely and wisely, as he thought, in the development of the kingdom along lines which merit

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Heinrich Ewald: The History of Israel. p.216.

our attention. He had come into possession of a kingdom organized and prosperous, and contrary to the opinion of some writers, did not from the beginning start throwing his wealth foolishly to right and left. Rather it appears that he determined to set his house in order as he thought it should be. Having what we moderns would term a superiority complex, he meant to show the world what wealth could really do. Accordingly, he set his hand to the accomplishment of a three-fold purpose. The first was to expand and strengthen the empire by protective measures at home, e.g. the building of fortifications at points of greatest danger, and through foreign alliances. The second was the undertaking of a building project which was to represent to the nation and its allies both the royal splendor and the religious ideals of the Hebrew people. The third was to develop both domestic taxation and foreign commerce so as to increase the revenues of the Kingdom.¹ To succeed in these Solomon felt called upon to display signally his magnificence in the honor of his father's God, for as Newman points out², "he had already a clear conception that though arms might win empire, policy and wisdom must preserve it". Consequently, we see Solomon very early in his reign going in solemn procession to the High Place at Gibeon, about six miles to the northeast of Jerusalem, where he is said to have offered the enormous sacrifice of a thousand burnt-offerings on the venerable altar which Bezalel had constructed (II Chronicles 1:2,3) nearly five centuries before. This figure is, however, greatly exaggerated. Here, when Jehovah appeared to him in a dream saying: "And what shall I give thee?" we find that Solomon somewhat modestly requested that he be given an understanding heart to judge the people and to discriminate between good and evil. This choice, we are told, in pre-

¹ Henry Martin Battenhouse: Ibid. p.136.

² Francis William Newman: A History of the Hebrew Monarchy. p.119

ference to long life, wealth, honor or the destruction of his enemies, pleased Jehovah. Undoubtedly it also helped to cement the good-will of his subjects and to ensure their co-operation in his projects as well as to enhance the fame of the king. Indeed we might say that it reveals the diplomatic nature of the young ruler from the beginning. From this time on Solomon's ambitions knew no bounds. With great enthusiasm he launches out on what we might call the "new deal" in Israel.

B. The Organization of Solomon's Government: The fourth chapter of the First Book of Kings shows how vast a stride the Jewish monarchy had taken since the days of its birth. We remember how Saul had been a king of primitive simplicity, content with a humble and modest royalty, dwelling under the tamarisk in the High Place at Gibeah¹ carrying his great spear in his hand and surrounded by a very small group of fighting men. With David, at first little change was made in the administrative machinery of the country. After a time his army consisted of two elements: (1) the militia, or able-bodied men of the tribes, called together by the sound of the trumpet, by the raising of standards, or, by the kindling of fires on the hills, - troops without any set number or uniform drill under the command of Joab; (2) a body of permanent troops, whose nucleus consisted of the six hundred adventurers who had gathered round David when he was banished by Saul and which was commanded by Benaiah. To feed and pay these men, as well as to meet the expenses at court, David apparently depended on his successful wars and plunder.²

In later life, as already noted, David had surrounded

¹ Samuel 22:6

² Adolphe Lods: Israel, pp.362-3

himself with something of the state of other monarchies, having princes and officials to help carry on the legislative functions of his Kingdom which was increasing in size, in population and in wealth. The young, ambitious Solomon, while regarding this form of government as the one most suitable to his father's age, nevertheless, being eager to show his authority among the courtiers and to gain prestige among the surrounding nations undertook to introduce the more despotic, dictatorial or Canaanite theory of Government. That he deliberately adopted it is shown by the ruthless way he removed either by the sword or banishment all the older and more powerful officials of his kingdom who might oppose him, by his choice of new officials who were merely his tools, by the building of fortresses at outlying points of danger, by the vast sums which he spent at the court in spite of the fact that his country was not wealthy, by his huge building programs and by the exacting system of forced labor and taxation which he imposed upon the people.¹

(1) The Cabinet: To carry out his political policies Solomon surrounded himself, as had David in his latter years, with an immediate circle of high officers,² who held the rank of princes and ate at his table. One difference between the cabinets of the two men is worthy of note. In David's court the highest rank was given to the Captain of the Host and the Captain of the Bodyguard, whereas Solomon, ever anxious, it would seem, to have peace, gave preference to the priestly class. First among them was Azariah the son of Zadok who held the office of Priest. Next to him were two scribes, Elihoreph and Ahijah, who acted as Secretaries of State. The necessity of having two instead of one as formerly suggests that Solomon's business deals were greater than his father. Next to these

¹Charles Foster Kent: The Social Teachings of the Prophets and Jesus. p.18

² I Kings 4:2-6

came Jehoshaphat who was known as the "Recorder" or "Remembrancer". He had held the same office in the reign of David (II Samuel 8:16) and it is probably to him that we owe the origin of those early court records. Benaiah was now promoted to the captaincy of the host left vacant by the execution of Joab. The present text of the Book of Kings would lead us to suppose that he also continued as Captain of the Bodyguard. Zadok was, no doubt, Chief Priest, but we also find that the disgrace of Abiathar did not prevent him from being regarded as one of the priests during the remainder of his life, a fact which further suggests the magnanimity of Solomon. The position of Superintendent over the twelve heads of district administration was held by Azariah, the son of Nathan. This was a new office and as we shall later see a very important one. Yet another new office held by Zabud, brother of Azariah, was indicated by the obscure title "the king's friend" whose duty was probably to give counsel to the king. Still another important officer at the court was the "Chamberlain" or High Steward held by Abishar, who was over the household. The existence of such an officer to regulate the admissions to the king, the management of the palace, and the etiquette of the court, suggests Solomon's love of pomp and that he intended his palace to equal, if not excel, those of other monarchs. Such splendour, however, could not be maintained without great cost, which must come through taxation. Hence we find as the last cabinet official, a superintendent of slave service named Adoniram, who had charge of the levy or forced labor. This office gives us a glimpse into the more seamy side of the picture as is always present under such a system. Later we shall find that this *corvée* was one of the contributing factors leading to the overthrow of the monarchy.

(2) The Administrative Districts: Next in rank to the princes were the twelve rulers of the Israelites who were assigned their respective districts. Foakes-Jackson¹ tells us that little attention was paid to tribal distinctions, which was probably a matter of policy, since Solomon recognized that the clan system which prevailed among the Hebrews was not compatible with his view of national unity. He believed that tribal jealousies had prevented unity of action in the days of the Judges (Judges: 5;8;12) and had possibly been the cause of Samuel's failure to secure a central government (I Samuel 8:1-3). Then too, Solomon was aware of the troubles which tribal freedom had given to his father. By ignoring tribal boundaries, Solomon evidently hoped to make his people forget their family feuds, and unite in striving after national honor and power. Thus the entire country was divided into twelve administrative districts (See map, p. 47)², nine west of the Jordan and three east of it. The actual list of districts found in I Kings IV. is as follows:

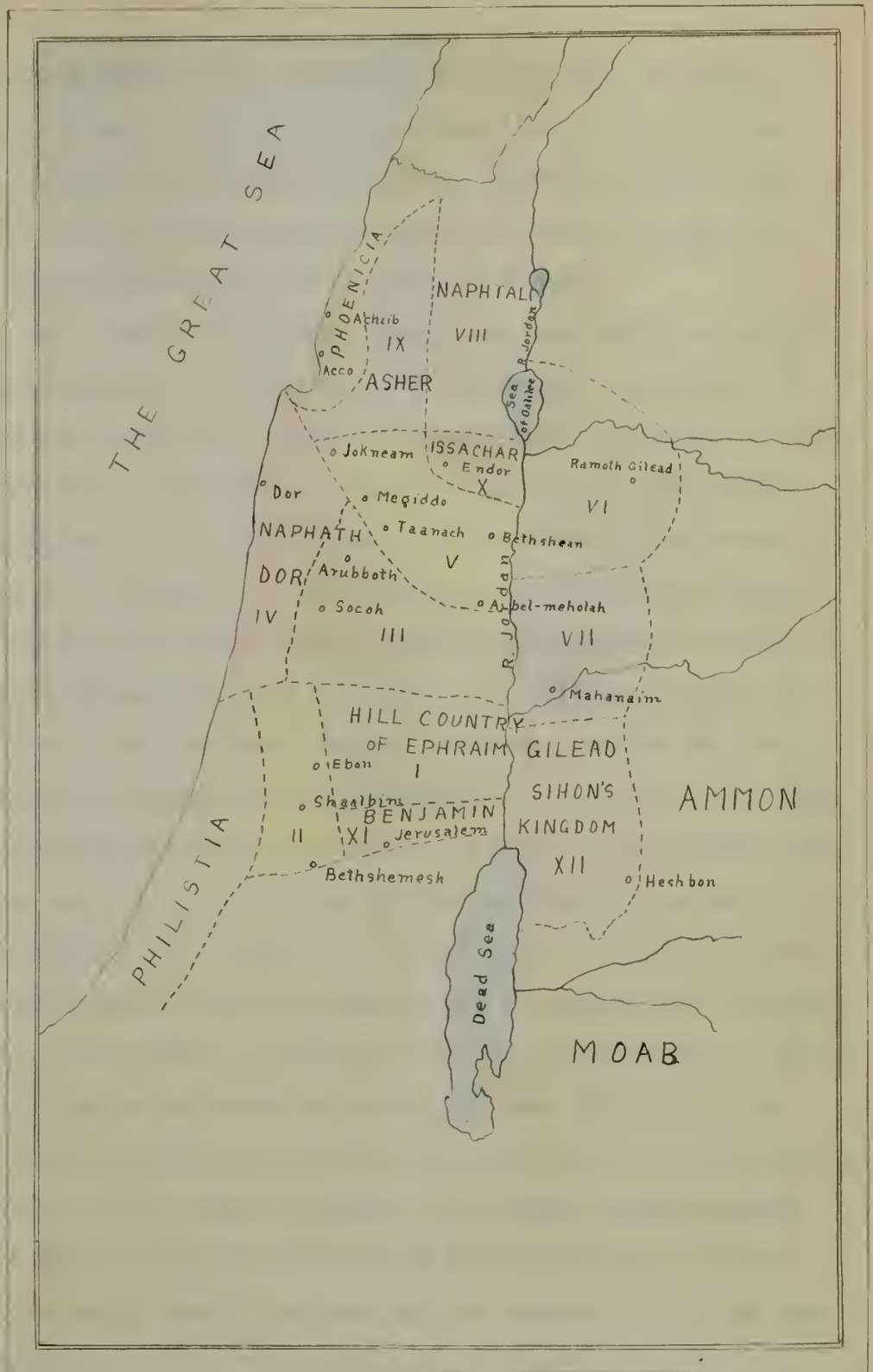
1. Hill country of Ephraim; 2. Makaz, Shaalbim, Bethshemesh and Elonbeth-hanan; 3. Arubboth, Socoh and Hepher;
4. Naphath Dor; 5. Ta'anach, Megiddo, Bethshean and Abelmeholah beyond Jokneam; 6. Ramoth-Gilead including Havvoth-Jair and Argob (Bashan); 7. Mahanaim; 8. Naphtali;
9. Asher and Bealoth; 10. Issachar; 11. Benjamin;
12. Gilead and the Sihon country.

It is very remarkable that Judah does not seem to have been included in the division - a fact which has caused considerable comment from historians, since it occupied so large a portion of Palestine. Modern historians³ take the stand that Judah was never included in the list, for there is no mention of places like Bethlehem, Hebron, Tekoa or even Beersheba. Hence, it would seem that Solomon exempted the royal tribe. This would help to explain the increasing

¹ Foakes-Jackson: Biblical History of the Hebrews. p.200

² Taken from Theodore H. Robinson's History of Israel. p.264

³ Oesterley and Robinson: A History of Israel. p.265
Adolphe Lods: Israel. p. 371



SOLOMON'S
ADMINISTRATIVE DISTRICTS

jealousy which grew up in the northern tribes against the King of Jerusalem and which later lead to open rebellion. In fact, three of the northern tribes, namely; Issachar, Naphtali and Asher continued to appoint their own governors and the powerful tribe of Ephraim never gave consent to the policy of Solomon.

The object of this whole arrangement was mainly to provide the King and court with provisions. Each overseer was responsible for one month of the year. An interesting notice¹ informs us of the immense amount required by the household for a single day, namely; thirty measures, or about 337 bushels, of fine flour, three score measures, or 674 bushels, of meal, ten fat, stall-fed oxen, twenty pastured oxen, one hundred sheep, besides harts, gazelles, roebucks and fatted fowl as they could find them; also barley and straw for the animals in the government stables. Just what method the overseers had of collecting this great quantity of food, we are not told. We know that the agricultural districts of Palestine were never very extensive, and though under modern methods of farming, she has valuable exports, especially in fruits, yet she has seldom been able to produce more foodstuffs than are necessary for the upkeep of her working population, furthermore, in ancient times such natural evils as famine and drought had to be contended against, so that the life of the peasant farmers in the days of Solomon must have been far from pleasant. Although the boast is made that none were treated as bondservants² among the Israelites yet the heavy toll made upon them in order to keep up the costly court, the harem and the expense of building must have reduced many of the poorer people to a condition hard to distinguish from slavery.

¹ I Kings 4:22ff
² I Kings 9:22

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(3) The Army: Solomon's army took on new significance by the introduction of chariots and cavalry which hitherto had been looked upon with disfavor. In fact, it had been the custom to hamstring the chariot horses when they were captured (Joshua 11:6-9; II Samuel 8:4) the historicity of which Lods (Op. Cit; p.369) contends there is no need to question. But according to the records, Solomon is said to have had fourteen hundred chariots and twelve thousand horsemen (I Kings 10:26) also an immense number of horses in the royal stalls which one account estimates as high as forty thousand (I Kings 4:26). While it is not safe to give too much weight to the round figures of these ancient documents, the recent excavations carried on at Megiddo indicate that at this one point alone accommodations were provided for over two hundred vehicles with their horses¹. Solomon, unlike his predecessors, was no man of war and yet as we shall later find he believed in a protective policy and apparently was ready for emergencies as they came. The cost of maintaining this royal army, of course, fell upon the shoulders of the common people. Lods² suggests that men were levied as soldiers or for plowing and reaping the crown lands with their own animals, or for manufacturing weapons and chariots; their women being enrolled as perfumers, cooks and bakers in the royal house. Furthermore, the best of the fields, vineyards and olive groves were confiscated and granted to the supporters of the king. Tithe was demanded of the seed wine and flocks and the "kings mowing" took the first cutting of the grass. It cannot be said that at first the people murmured under this system of government. Rather it would seem that they realized that Solomon, "the peaceful one" could only

¹ P. O.L.Guy: Bulletin of the Oriental Institute of the
University of Chicago. No.9, p. 40
² Adolphe Lods: Israel. p.343

The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The second part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The third part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The fourth part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The fifth part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The sixth part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The seventh part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The eighth part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The ninth part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter. The tenth part is devoted to a detailed analysis of the problem. It is shown that the problem is of great importance in the theory of the structure of matter.

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maintain his policy of peace so long as they were willing to pay a price of hard labor under the protection of a standing army. The condition of things here described is said to have lasted through all the days of Solomon so that

"Solomon had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree from Dan even unto Beersheba" (I Kings 4:25).

C. Solomon's Building Program: No sooner had Solomon thoroughly organized his kingdom and set in motion his civil and military machinery than he planned to carry out his ambitions as a builder. We recall how David had desired to build a temple at Jerusalem which would serve as a center of worship for the Israelites and also provide a place in which to house the Ark of the Covenant. This purpose David had never been able to accomplish, having been stopped by prophetic injunction (II Samuel 7). The new King, however, stimulated by the example of surrounding courts, made haste to carry out the desires of his father, his main object being to surround his kingdom with all the external signs of a great power. This accounts for the immensity of the project upon which he now embarked. A brief consideration of these buildings will show to what extent Solomon carried out his ambitions.

(1) The Temple: No single undertaking of Solomon has made his name more famous than the building of the Temple. The account of it is to be found in I Kings 5-7 which is the most trustworthy and II Chronicles 2, both of which leave out much that is absolutely necessary to make a complete picture. The text is rendered

more difficult to understand partly because of the technical terms used and partly owing to the corruption of the text which according to Robinson¹ is one of the worst preserved sections of the Old Testament. The description given by Josephus² is mingled with all kinds of Rabbinic exaggerations.

The question as to the site of the Temple has been decided from a study of the topography of the city of Jerusalem. Its location, it is believed, was upon Mount Moriah extending eastward between the Tyropoeon and the valley of Kidron. This is the "hill of Zion". Since the hill fell away abruptly to the south as well as on both sides, it was necessary, in order to obtain a horizontal level for building, to construct a kind of terrace. That part of the hill still shows its artificial character and is known as Harem al-Sherif. The spot where the Temple once stood is marked by the Mohammedan shrine known as the "Dome of the Rock"³. The Temple extended from east to west; the altar being set in front to the east of the entrance. The state buildings must have been connected with the Temple to the southward. The remaining space of the level plain toward the Kidron was occupied partly by the forecourt of the Temple (I Kings 6:36) which surrounded the Temple proper and partly by the great court that surrounded the entire Temple and palace district (I Kings 7:12). Adjoining the Temple or "inner" court was another court to the south which surrounded the palace itself, while the state buildings lying still further south were surrounded only by the great court that embraced everything within its walls. The palace therefore, lay somewhat lower than the Temple.⁴

The Temple building had three parts (See Diagram p. 59)

¹ T.H. Robinson: Ibid. p. 248

² Josephus: Antiquities 8:3

³ R. Kittel: History of the Hebrews. p. 191

⁴ Samuel Macauley Jackson: The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Vol. Eleven. p. 293

or rather two and a porch which is not reckoned as a portion of the house. The arrangement and number of chambers is based largely on what is known of Ezekiel's temple. The larger of the two parts of the house was that known as the hêkāl and the smaller as the dēbîr. The former was a rectangular building with measurements¹ 124 feet long, 50 feet wide and 55 feet high. The outer temple afterward called the holy place was 70 feet long, $34\frac{1}{2}$ feet wide and 52 feet high. Back of it was the holy of holies where the Ark was kept. It was a cube $34\frac{1}{2}$ feet each way. In front of the house and continuous with it, was the porch at the entrance of which stood two pillars cast in bronze called Jachin and Boaz. Its length, east to west, was 10 cubits; its breadth, north to south being the same as the breadth of the house. Not a word is said in Kings about the height of the porch, but in II Chronicles 3:4 it is said to be 120 cubits (200 feet). But such a structure would have been called a tower and not a porch, which indicates either a corruption of the text, or another example of the love of exaggeration to which the Chronicles is prone when describing the sanctuary and its worship. Very little is known concerning the thickness of the walls or the structure of the roof. Hastings² says "the former must have been substantial because they had rebatelements of at least half a cubit at each successive storey of chambers", and he contends that the roof was flat. The material of which the temple and its appendages were built was, according to Hastings³ "the white hard limestone which abounds in the country, and which can be polished like marble. The slabs used were prepared at the quarry before they were brought to the temple, so that there was neither hammer

¹George A. Barton: Archaeology and the Bible. p.210

²James Hastings: A Dictionary of the Bible, Vol.4, p.698

³James Hastings: Ibid. p.699

1870
The first of the year was a very cold one, and the weather was very disagreeable. The wind was very strong, and the rain was very much. The snow was very deep, and the ice was very thick. The people were very much distressed, and the animals were very much suffering. The crops were very much damaged, and the stock was very much lost. The people were very much distressed, and the animals were very much suffering. The crops were very much damaged, and the stock was very much lost.

1870

1870

nor axe nor any tool of iron heard in the house while it was in building" (I Kings 6:7). The inside walls of the house were overlaid with cedar planks¹ on which were carved cherubs, palms and flowers. Everything, moreover, is said to have been covered with gold leaf², though on this point the texts are not in accord. Yet it seems likely that Solomon ornamented certain parts of the interior in this manner.

Within the Temple we see significant divisions, namely; the holy place and the holy of holies. The door to the latter was of olive wood, the lintel above forming with the posts a pentagon. The entrance door to the holy place was of cedar and cypress, very wide, and double. It was the room for the officiating priests and the vestibule to the holy of holies. The latter, which was the real shrine was inaccessible, not only to ordinary people, but even to the priest, since it was the dwelling place of Jehovah. It contained, so far as we know, the Ark and nothing else. Over this, representing the presence of God and acting as guardians, stood two cherubim, each being ten cubits high, with wings outstretched touching the wall. In the holy place, (II Chronicles 3:5) was placed (a) the table of showbread; (b) a ten-branched candlestick standing on twelve oxen in groups of three, each of which groups faced toward a cardinal point; (c) ten tables or "bases" (I Kings 7:27); and (d) an altar of incense.

The time spent in the building of the Temple was seven years. Following the example of David (II Samuel 5:11), Solomon made a treaty with Hiram of Tyre who provided him with skilled contractors and artisans also a large amount of cedar timber in

¹ I Kings 6:15

² I Kings 6:20ff

return for an annual delivery of a specified amount of food.¹
These relations with Hiram we shall later take up more fully.
Solomon himself furnished wood-choppers to cut the cedars in Lebanon. These were floated in rafts down the Mediterranean Sea to Joppa, from whence the timber was dragged overland, by sheer human strength, to Jerusalem. The stone was dug out of the limestone quarries nearby, cut and transported to the site of the Temple by slaves (non-Israelites), 80,000 stone-cutters and 70,000 common laborers whom Solomon put to work under 3,600 overhead slave-drivers. These figures are, we believe, exaggerations, the accounts in Kings and Chronicles having been written by a priest who while familiar with the details of the structure, changed the figures to magnify the splendor of the holy building.

With respect to the cost of the Temple we are told that the gold, silver, bronze and iron were imported in such large quantities that with the exception of the gold, they were uncounted.²
Such passages, however, must be regarded in the same light as the levies of men mentioned above. Just what portion of the treasury, which may have been actually collected, was expended on the Temple it is useless to inquire. Many have endeavored to explain how so much wealth could be spent on so small a structure. H. P. H. Bromwell³ tells us that "Masonic writers have spent much time in useless and puerile conjecture in regard to the wages paid to the artists and artisans employed. English writers place the sum at about \$15,000,000 while others think that \$4,000,000,000. were expended for labor and material". He contends that such a structure could not have cost \$4,000,000. All such estimates are more or less guess work and the

¹
² I Kings 5:11; 9:10-14

³ I Chronicles 22:14

H.P.H.Bromwell: Restoration of Masonic Geometry and Symbolry.
p.433

question need not be considered here, further than to remark that the voyage to Ophir¹ can not be relied upon to explain the source of so much treasure for it evidently took place after the Temple was begun, if not after it was entirely furnished. Might we not also ask how the Jewish people, a race of shepherds and agriculturists could raise such an enormous sum to expend on one public work?

Having completed the Temple, Solomon made a great celebration at which time he addressed the people stating that its purpose was to centralize and fix the worship of Jehovah in Jerusalem; to symbolize the presence of Jehovah in Israel; to be a focal point to which all the tribes would migrate and worship at the same altar. Then followed one of the most comprehensive prayers² found in any religious literature in which Solomon asked that Jehovah would hear and answer prayers (a) on the oath of ordeal, (b) under defeat, (c) for rain, (d) under distressing calamities, (e) for the army, (f) in captivity. The conclusion appeals to the care and continued presence of God, that he might clothe his priests with salvation and his saints with goodness. Although this prayer is comparatively late, its compiler may have known the Temple. The final acts of dedication were the slaying of herds as sacrifices to Jehovah in the great court, accompanied by the music of instruments.

(2) Solomon's Other Buildings: Owing to the statements in the book of Chronicles and to the coloring given to that of Kings³ it is generally assumed that the erection of the Temple was a national undertaking. However, other royal buildings were constructed as well, the description of which is given so

¹ I Kings 10:11

² I Kings 8:12ff; II Chronicles 6:1ff

³ I Kings 6, 7.

briefly that we can form no real impression of their architecture. It is even a disputed point whether the palace, the House of the Forest of Lebanon, the pillared portico, the porch of the throne and the palace of Pharaoh's daughter were so many separate buildings, or whether they were but portions and wings of the royal palace. Among modern scholars the description given by Barton¹ seems to coincide most accurately with the details of the Biblical accounts as well as with archaeological findings. He tells us that "Solomon's own palace and that of Pharaoh's daughter were south of the temple court and separated from it by a wall; which made them so near to one another that a shout in the temple court could be heard in the palace. These palaces were built of hewn stone and cedar. South of the palace court stood another containing the hall of state in which was the throne room where Solomon sat in judgment. The throne was of ivory, was approached by six steps, and flanked on each side by lions (I Kings 10:18-20). South of this and probably intended as its vestibule was the 'porch of pillars' 86 by 52 feet (I Kings 7:6). Still south of this stood the 'house of the forest of Lebanon' (I Kings 7:2), so called because its four rows of cedar pillars were poetically suggestive of a Lebanon forest. This was the largest of all the buildings, being 172 feet long, 86 feet wide and 52 feet high."²

This description of the royal buildings by Barton corresponds very closely to that of Stade³ as can be seen from the Diagram on page 59. Thus we see that as one went northward, up the hill from the "city of David" he passed through a gateway into the large court. In this court he would come first to the "house

¹ George A. Barton: Archaeology and the Bible. pp.211-12
² II Kings 11:12,13
³ Reproduced from Price: Op.Cit; p.243

of the forest of Lebanon" which had two stories, the upper one being used principally as an arsenal for the storage of arms while the lower may have been used for assemblies. Further on, one would enter through the "porch of pillars" where the King sat in judgment and where he also received high officers, foreign ambassadors and distinguished guests. Still further on, if allowed, one would come to the King's palace, constructed in grandeur, and large enough to allow for the seven hundred wives and three hundred concubines (I Kings 11:3) with the necessary servants. Near by would be seen the harem of the Egyptian queen. Beyond all these in the outer court would be found the beautiful Temple. Within easy access of all these¹ buildings, Josephus tells us were parks and gardens having an elaborate and costly system of water-courses derived in part from perennial springs of water on Mount Moriah, and partly from great pools, from which the water was conveyed by conduits hewn out of solid rock. This information cannot be accepted as verifiable although Biblical writers² refer to similar projects being carried on in other days.

The Phoenician workmen superintended the entire building program and while the entire cost is not stated, we are told that altogether the period of building lasted twenty years, of which seven (I Kings 6:38) were given to the building of the Temple proper and the remaining thirteen (I Kings 7:1) to the other five structures.

(3) Fortifications: Instead of maintaining the supremacy of his nation by assuming the offensive, Solomon reversed the policy of his father and devoted his energies to the strengthening of his kingdom by means of fortifications. This was a very commendable step especially in those early days of civilization since

¹ Josephus: Ibid. XVIII. 3

² Ezekiel 47:1-12; Nehemiah 3:15

it insured peace and prosperity to a large extent for his people. In another connection¹, we have dealt with the transformation which Solomon brought about in the cities of Jerusalem, Ta'anach, Megiddo and Gezer. Every effort we noticed was made to make these strongholds impregnable. Surrounded by heavy walls and garrisoned with soldiers and cavalry they served as an effective check against any attempted encroachments by enemies. For example, at Megiddo the enemy soldiers might possibly advance up the curved road and enter the gate at the east of the court. If, however, this took place they would find themselves caught in a sloping enclosure and an easy target for the defenders on the walls above. Trying to escape they would encounter the armed cavalry for which Megiddo was noted. Mr. Guy² is inclined to believe that the masonry was the work of the Phoenician masons of Hiram, King of Tyre, who perhaps carried on the work on his way home from constructing the Temple and other buildings at Jerusalem. Thus Megiddo stood guard over the southern side of the plain of Esdraelon and commanded the great highways leading up from the coast plains of the east. Likewise the Canaanitish town of Gezer guarded the extreme western boundaries³, at which place towers were built by Solomon shortly after the town had been captured by his Egyptian father-in-law and presented to him as a dowry.⁴

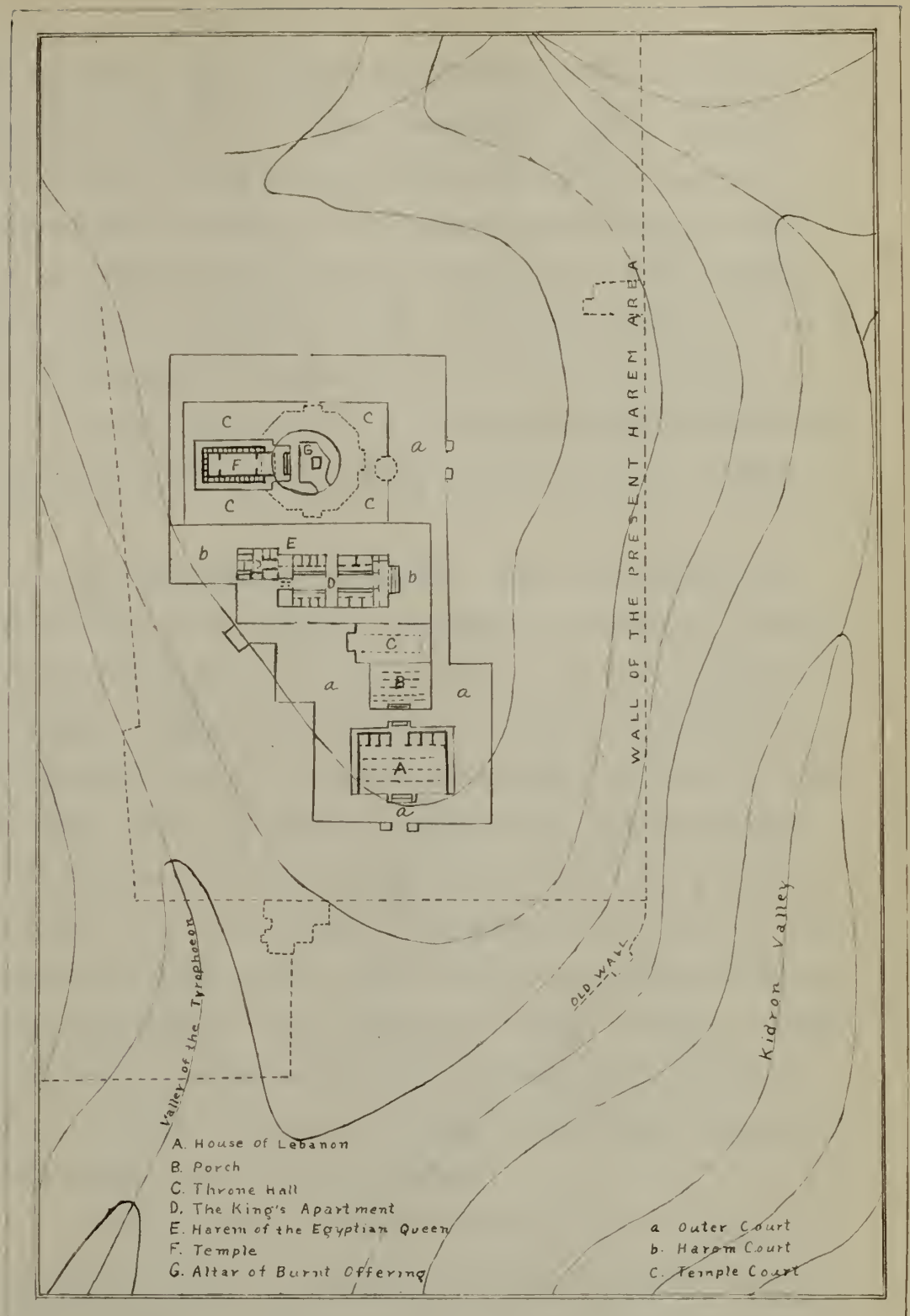
In addition to these larger fortifications, we find smaller forts such as Hazor in the extreme north, at the foot of the Lebanon, which gave security to Naphtali and the north from any possible attacks from Damascus. Among the hills of central Canaan lay Beth-horon, which commanded one of the natural passes leading

¹ See pp.18-23

² P.L.O.Guy; Ibid. p.46

³ I Kings 9:15

⁴ I Kings 9:16,17



PLAN OF SOLOMONS BUILDINGS

into Jerusalem. Still another fort, Baalath, whose situation according to Ewald¹ was not far from Gezer, tended to overawe the Philistines, keeping them in check. Also, far out on the southern limits of Canaan, the fortified city of Tamar (I Kings 9:18) or Tadmor (II Chronicles 8:4) furnished a defence against desert robbers and probably guarded the highway which led to the port of Ezion-geber (I Kings 9:26), on the arm of the Red Sea.

We are thus led to see how this great chain of fortresses brought commercial advantages along with the assurance of peace.

D. The Revenues of Solomon: Just as in modern life where we find that in order for governments to function, a certain amount of revenue must be raised each year, so it was in the days of Solomon. A moment's reflection on the huge projects which he undertook will suffice to convince us that great amounts must have been spent. His officials and courtiers with all their display, his buildings with all their significance, his stables with their many horses, his court with all its luxury, his army with all its equipment and numerous other items could not have existed without necessary expenditure and a large annual budget. Solomon, throughout all history, has been represented as excelling in wealth as well as in wisdom. Just how he managed to raise these finances is a problem which calls for consideration.

To begin with, his father is said to have left him, for the specific purpose of building the temple "one hundred thousand talents of silver" (I Chronicles 22:14), an amount which Hastings²

¹ Heinrich Ewald: The History of Israel. Vol. 3, p.259
² James Hastings: A Dictionary of the Bible, Vol.4, p.566

has calculated to be equivalent to 1,025,000,000 pounds sterling, although that seems incredibly large. Likewise is it difficult to believe the report in I Kings 10:14 that Solomon's annual receipt of gold was six hundred and sixty-six talents or the equivalent of \$20,000,000.¹ however there is no way of disproving same.

As to the source of David's wealth, we have little doubt since he carried on successful wars and engaged in plunder. Solomon, being a peaceful monarch, had to find other means of getting the gold which he required. Apparently this source was through importation from Ophir, whence he is said to have brought four hundred and twenty talents (I Kings 9:28). As for the food-stuffs consumed at his palaces, we learned in dealing with his twelve administrative districts that overseers took care of those details, supplying the court daily with three hundred and thirty bushels of fine flour, six hundred and sixty bushels of meal, ten fat oxen, twenty oxen from the pastures, a hundred sheep, besides what miscellaneous delicacies in the way of gazelles, roebucks, and fowl they could pick up (I Kings 4:22f). In this way a rigid system of taxation was enforced - a burden which grew heavier as time went on.

It seems to have been Solomon's attitude that his subjects should be reduced to serfdom; hence, as Wade² suggests perhaps still more irksome if not actually more oppressive, than taxation was the system of the corvée or forced labor. The writer of I Kings 9:20-22 would have us believe that such a policy did not apply to the Israelites. According to him, it would seem as though they remained in the upper class, with a higher standard of living, and enjoyed all the social privileges, while the Amorites were reduced to bondage. But the efforts of this writer to show that Solomon did not enslave

¹ Bailey and Kent: History of the Hebrew Commonwealth, p.133

² G.W.Wade: Old Testament History. p.307

and oppress the Israelites has been impeached by higher authorities and it is the opinion of Wallis¹ that "Solomon's forced labor was done partly by persons of Israelite blood". This is substantiated by I Kings 11:28; 5:13f; 12:14.

From the story of the building of the Temple, we learn that these levies were not confined to the home land, but were sent at the king's command to foreign soil. The oldest statement on the subject tells how thirty thousand men were drafted to cut timber in Lebanon, being sent by courses or shifts of ten thousand each for a period of one month. In addition to these, eighty thousand were sent as hewers of stone to the mountains of Palestine, and seventy thousand were forced to haul the materials used in the buildings. At first glance, the figures appear out of all proportion. Bromwell (Op.Cit; p.429) says that "The number mentioned could have cut and prepared all the timber which could have been used in building the palace in less time than it would take to call the roll", however, when we consider the number of other projects undertaken, the figures do not seem exaggerated. Over these workmen, were placed three thousand three hundred officers appointed by Solomon - a system which coincides in some respects with that practised in Fascist Italy under Mussolini² today. Under such a system we can understand why, before the end of Solomon's reign, much sullen dissatisfaction began to prevail amongst the mass of the people. As Matthews puts it: "To generations far removed from the scene of conflict, these were the golden days of Israel, but to many of those who participated in them, and in whose toil and blood the foundations were reared, there was a very different emphasis."³

¹ Louis Wallis: Sociological Study of the Bible. p.126
² Jerome Davis: Contemporary Social Movements. p. 504
³ I.G.Matthews: Old Testament Life and Times. p.114

THE FOREIGN POLICY OF SOLOMON.

THE FOREIGN POLICY OF SOLOMON.

INTRODUCTION: Nothing is more remarkable in the reign of Solomon than the immense and sudden development of a widely expanded foreign policy which was inaugurated shortly after this ambitious young king ascended the throne. Unlike his predecessors Saul and David, who engaged in warfare against near-by nations, the new king decided, when possible, to follow a purely defensive program. This decision, as we have seen, led to the formation of what might be thought of as Israel's first standing army, and also to the fortification of all strategic points within the kingdom. Such a change, however, did not suggest that Solomon intended to remain aloof from other countries. Rather it would appear from what follows that he had in mind, ways and means, whereby relations with his neighbors would not only be greatly stimulated but would bring to Israel much greater benefit than could possibly be hoped for from any aggressive measures which might be adopted. In other words, Solomon saw that nearly all the gains of war could be had through trade and alliances and in addition, that the fame and splendor of his court could be carried just as far by peaceful caravans and merchant ships as they could by destructive armies. This latter consideration seems to have dominated many of Solomon's actions and helps to explain the extent to which he was ready to go in his international relations. Before considering these relations, however, it is necessary to have in mind certain uprisings which hindered his pacifistic policy in the beginning.

A. Foreign Struggles: In spite of his peaceful intentions, Solomon had not reckoned on the attitude which other nations, with more aggressive leaders, might assume toward him. In his zeal for prosperity and prestige he had apparently forgotten that Israel, during David's reign, had made enemies as well as friends and that the former were waiting to take advantage of any domestic trouble which might follow his coronation. Consequently, while the court of Solomon was still smouldering with intrigues, such as that of Adonijah, we find the old rivals of Israel, Edom and Syria, battering at her gates, and attempting to throw off the yoke placed upon them by David.

(1) Revolt of Edom under Hadad. We recall how during the reign of David the Edomites had been subdued in the Valley of Salt (II Samuel 8:13; I Chronicles 18:11) and that Hadad, the only member of the royal house to escape, had fled to Egypt where he was given protection by the Pharaoh. When the news reached Egypt that David and Joab were dead and that Solomon was having difficulty in the court, Hadad asked permission to return to his own country in the hope of reconquering the former kingdom of his line. The Pharaoh consented, but not wishing to become involved, since at this time the relations between Egypt and Israel were more friendly than at any other time following the Exodus, he would not give Hadad any military support. Nevertheless, Hadad reached Edom and according to the biblical account¹ occasioned Solomon many embarrassments in a country which from its many mountain summits and caves was always difficult completely to subdue. Later on, as Lods² points out, Solomon had unrestricted

¹ I Kings 11:14-22

² Adolphe Lods: Israel p.368

access to the port of Ezion-Geber, at the head of the Elantie Gulf, which suggests that he finally made peace with Hadad - possibly through the intervention of another Pharaoh, the father-in-law of Solomon.

(2) The Rebellion of Rezon: The revolt of the Edomites in the far south aroused Syria in the extreme north-east to do likewise. While David was still on the throne, an Aramean, named Rezon, had come forward in that quarter as leader, thrown off the allegiance which he owed to Hadadezer, King of Zobah, and with a body of freebooters had roamed through the deserts.¹ When Solomon became king, Rezon marched with his hosts to Damascus, the capital of Syria, and proclaimed himself king. It is believed that he was in alliance with Hadad, but unlike the latter, never completely brought into reconciliation with Solomon, for in the book of Kings he is described as "an adversary to Israel all the days of Solomon, besides the mischief that Hadad did; and he abhorred Israel and reigned over Syria" (I Kings 11:23-25). Knowing that Solomon, in the middle of his reign, occupied many other distant countries north and east of Damascus would lead to the belief that Rezon's presence made no significant change in Israel's international policy.

(3) The Revolt of Gezer and Hamath: Lastly, in the west, soon after Solomon's accession, considerable disturbances took place. The little Kingdom of Gezer, which had long been dependent on its more powerful neighbors, supported by Hamath in the north and probably by the Philistines, arose

¹ II Samuel 8:3-12

in insurrection and attempted to make a last combined effort against Israel, but to no avail. The dispute with Gezer was finally settled when it was captured by the Pharaoh of Egypt and given to Solomon at the time of his marriage (I Kings 9:16). Against his northern enemies Solomon marched in person and captured Hamath-Zobah (II Chronicles 8:3). This is the only account which tells of Solomon taking any part in a war-like expedition. Having now secured his kingdom which, according to Kings¹ extended from the Euphrates River to the land of Egypt, or, to name the cities at the limits of his realm, from Tiphseh to Gaza (See Map p. 75), thus surrounding Israel with peace on all sides, Solomon was ready to enter into negotiations with the rulers of prosperous nations.

B. International Alliances: A prominent feature of Solomon's foreign policy was his recognition of the importance of international alliances. To him such a measure was viewed as the one rational method of bringing Israel, as we would say today, into the inner circle of the great powers. Through his treaties with foreign nations, Solomon saw an assurance not only for peace and increased trade, but also a means whereby his personal deeds might be flaunted before the eyes of other sovereigns.

(1) Alliance with Egypt: I Kings 3.: The international policy of maintaining mutual relations by marriage between members of royal houses had been in vogue for centuries among the nations which surrounded Palestine. Such a policy

¹ I Kings 4:24

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had been adopted by David in the closing years of his reign. Hence we are not surprised that Solomon, an ambitious, oriental monarch, should continue the program of his father on a more elaborate scale. In the book of Kings, Solomon is said to have had some seven hundred princesses and three hundred others of inferior rank (I Kings 11:3). This number, however, seems incredibly large. The Song of Songs¹ in referring to his harem, says, "There are threescore queens and fourscore concubines and virgins without number" - an estimate which is much more conservative and reasonable. Without arguing the point, we are told that the chief of these wives was the daughter of the Pharaoh of Egypt whose name according to recent historians² was not Shishak, but Siamon.

Now this marriage of Solomon must have been a rather startling one to his fellow country-men. We know that from the days of the Exodus there had been little or no intercourse between the two countries, a situation which according to Foakes-Jackson³ may be explained by the fact that Egypt had been too distracted to interfere in the affairs of Palestine, and the Israelite people confined to the central districts of the country had taken little interest in foreign affairs. Now, however, the advantages of mutual alliance loomed up before both countries. On the one hand, we have Solomon intent upon world fame, international commerce and security. The rebellion of Hadad of Edom which had already taken place together with the fear of uprising from the Syrian Kingdom under Rezon taught him the necessity of having the support of a Kingdom of old fame and power, such as Egypt. On the other hand, we have Siamon anxious to be sup-

¹ Song of Solomon 6:8

² The Cambridge Ancient History. Vol. III. p.257

³ T.H.Robinson: A History of Israel. p.260
Foakes-Jackson: Ibid. p.196

ported by the rich young ruler in the north. The immediate results were probably favorable enough. The new queen brought with her as a dowry, the frontier city of Gezer, against which, as threatening the peace of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. Gezer was a valuable gift and the marriage seems to have flattered the pride both of Solomon and his subjects. According to Psalm 45:12, gifts from the nobles of Israel and Tyre (the latter offered perhaps by a Tyrian princess) were lavished at her feet. It is believed that the daughter of Pharaoh conformed to the Hebrew faith for she is mentioned as if apart from the strange women who seduced Solomon into idolatrous practices (I Kings 11:1).

The Egyptian alliance continued without interruption throughout Solomon's reign assuring to Israel peace and also an increase in foreign trade. The main traffic was in fine linen, horses and chariots for which the land of the Pharaoh's had long been famous.¹ From such Biblical accounts as I Kings 10:28, 29 and II Chronicles 1:16,17 it may be fairly inferred that Solomon bought droves of horses and large numbers of chariots from the Egyptians and sold them at higher prices to both the Hittites and Aramaeans. Apparently this trade was conducted by Solomon's own merchants, who were bound to deliver the profits to him for a fixed salary, an arrangement which no doubt netted him a considerable revenue, since we are told in I Kings 10:28 that "a chariot came up and went out of Egypt for six hundred shekels and a horse for a hundred and fifty."

The ultimate outcome of the alliance with Egypt seems

¹ Genesis 47:17; Exodus 9:3; Deuteronomy 17:16;
II Chronicles 12:3; Isaiah 31:1-3; Jeremiah 46:4



to have been regarded by the later Jews as disastrous. Ewald¹ suggests that there may have been a revolution in Egypt changing the dynasty and thus transferring the seat of power. At any rate, there was a change of policy which made Egypt a haven of refuge for Jeroboam when he was forced to flee from Israel because of conspiracy against Solomon. There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes, at the close of Solomon's reign, and later caused the attack to be made on the weakened Kingdom of Israel by Shishak (c. 930 B.C.). Thus the alliance between Israel and Egypt, as we shall later see, ended rather tragically for the United Kingdom.

(2) Alliance with Phoenicia: It is not strange that Phoenicia, the land of the palms, should have exercised so peculiar a fascination over the mind of Israel. From very early times it was the representative of enterprise and culture, the pride of its inhabitants and undoubtedly the envy of neighboring nations. Under the first Hiram, its capital, Tyre, which was but a hundred miles from Jerusalem, had reached the very summit of her glory. Situated on the coast of the Great Sea her citizens had early developed an extensive commerce, bringing from Tarshish an abundance of gold and silver, from the island of Cyprus their copper, and from the Scilly Isles, tin and other metals. Furthermore, we learned how in the reign of David when he decided to build a comparatively humble palace, that he turned to Tyre for skilled workmen, and that Hiram,

¹ Heinrich Ewald: A History of Israel. Vol. III. p.305

whom historians believe to be the grandson of the first Hiram, "sent messengers to David and cedar-trees, and carpenters and masons" (II Samuel 5:11). From that day forward Phoenician elements began to be mingled with Hebrew civilization.

As soon as Hiram, whom we are told "was ever a lover of David"¹ heard of that monarch's death, he sent ambassadors to salute the new king, Solomon. A correspondence passed between the two kings which ended in a treaty of commerce. These messages found in I Kings 5 are given at length by Josephus². He tells us that Israel was to be supplied by Tyre with the majority of the materials wanted for the Temple, regardless of cost, in order that it should be the glory of the new reign. Gold from Ophir, cedar, fir and algum trees from Lebanon, copper from Cyprus, tin from Spain, purples from Tyre itself, workmen from among the Zidonians. All these were wanted by Solomon and made possible by Hiram. The opening of Joppa as a new port was to make available the transportation of all these materials. From the various places mentioned, the materials were to be brought to the seaport on floats and thence to Jerusalem.³ While the description from the pen of Josephus is somewhat over-emphasized, nevertheless, it corresponds very closely to what actually took place.

Since Solomon could find no builder in his realm who was capable of carrying out such an undertaking as he proposed, he turned to Hiram, king of Tyre, who, being at the head of an industrial rather than an agricultural people, was glad enough

¹ I Kings 5:1

² Antiquities of the Jews, Vol. VIII, 2,8

³ II Chronicles 2:16

to undertake the contract both for materials and talent. In return for these we are told in the book of Kings¹ that "Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil" an amount which has been estimated as equal to 220,000 bushels of wheat and 1,800 gallons of oil, respectively. In addition to the workmen supplied by Hiram, we noticed in dealing with the building program that Solomon sent many thousands of his own subjects to help in cutting the timber, hewing the stones and transporting these and other materials to the city of Jerusalem. The Phoenicians, however, superintended the entire building project, and were so efficient that when the temple was finished it became the greatest achievement of the age.

After the completion of the two largest buildings in the capital, it became necessary to close Hiram's account, and it then appears that Solomon owed him so much, not only for building materials, but also for money which he had advanced towards the undertaking, that, in addition to the annual tribute of wheat and oil, Solomon was compelled to turn over to Hiram twenty small cities in Galilee.² In true oriental fashion it appears that when Hiram surveyed these new territories, they appeared to him of little importance, and having not measured up to his expectations, he displayed displeasure by naming them Cabul, i.e. As-Nothing³. According to the statement of the Phoenician writer quoted by Josephus⁴ the intercourse of the two kings always had in it something of the sportiveness and freedom of friends. They delighted to perplex each other

¹ I Kings 5:11

² I Kings 9:11

³ I Kings 9:10-14

⁴ Antiquities of the Jews, Vol. VIII: 5,3

with hard questions and laid wagers as to their power of answering them. It is the opinion of Josephus that Hiram's dissatisfaction over the twenty cities was, perhaps, connected with these imperial wagers. From what follows in I Kings 9:14 it would seem that such was the case, for here we find Hiram advancing Solomon another loan of sixty talents of gold. At least their diplomatic relations were not severed at this time because they later entered into extensive navy enterprises together.

(3) Relations with Arabia and Other Countries:

The position of Israel on the routes between Egypt on the one hand and the states of Northern Syria and the countries bordering the upper waters of the Euphrates on the other, was one so advantageous from a commercial point of view that it is not surprising that a king of such practical shrewdness as Solomon should have taken steps to develop the trade of his country in several directions. Israel had many valuable products of her own, which could be easily exported, among them wheat, wine, oil, balm and honey, and in exchange for these Solomon saw the necessity of certain products which Israel's soil denied her.

Although no definite alliance is mentioned as existing between Israel and Arabia, it is believed that another part of Solomon's trade had to do with that country. This intercourse doubtless resulted, as Wade¹ has suggested, from the visit paid to Solomon's court by the Queen of Sheba (I Kings 10; II Chronicles 9), bringing with her great camel loads of spices, gold and

¹ G.W.Wade: Old Testament History. p.299

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precious stones. "The word spicery (nêcoth) mentioned in Genesis 37:25 is from the Arabic naka'at, and seems to mean gum tragacanth and frankincense and the aromatic resins of various thorny shrubs,"¹ hence in these Solomon saw a medium of exchange for the products of his country. Trade relations between Arabia and Israel seems to have existed from this time to the end of Solomon's reign, being carried on partly by land i.e. by caravans, and partly by sea, proving advantageous to both countries.

With respect to relations with other countries we find that the absence of any reference to Babylon and Assyria, and the fact that the River (Euphrates) was recognised as the boundary of Solomon's kingdom (II Chronicles 9:26), suggests the inference that the Mesopotamian monarchies were at this time comparatively feeble.² Very likely the kings of the Hittites and Syria welcomed the opening of a new line of trade whereby they were enabled to purchase the horses and chariots of Egypt, even at exorbitant prices, while other neighboring nations were apparently content to pay their annual tribute in the form of gifts (II Chronicles 9:24).

C. Navigation: Solomon was the first of the Israelite rulers to enter into commerce by water as well as by land. In fact, before his time neither method seems to have developed to any extent. However with the gradual extension of territory, the growth of cities, and the increase of power and splendor of the royal court, came also the right to travel and trade in

¹F.W.Farrar: Solomon, His Life and Times. p.119
²Cyclopaedia of Biblical, Theological and Ecclesiastical Literature. Vol. 9, p.866



PALESTINE
in the Time of
DAVID AND SOLOMON

foreign countries. Through his contact with Phoenicia, Solomon became aware of the great possibilities of trade by sea. Consequently, he joined the Phoenicians in their Mediterranean voyages to the coast of Spain or Tarshish. Ewald¹ disputes this but the statement in II Chronicles 9:21 is explicit enough and there are no grounds for arbitrarily setting it aside. Furthermore, Solomon's possession of the Edomite coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-Geber were filled with ships of Tarshish, i.e. merchant ships, for the long voyages, manned chiefly by Phoenicians, but built at Solomon's expense, which sailed down the Aelantic Gulf of the Red Sea, on through the Indian Ocean, to lands which had before been scarcely known, even by name, to Ophir and Sheba, to Arabia Felix or India or Ceylon. These brought back, after an absence of nearly three years, treasures which were almost or altogether new, such as gold and silver and precious stones, aloes, sandal wood, almug-trees and ivory (I Kings 9:26f; 10:11f); and last but not least in the sight of the historian, new forms of animal life - "apes and peacocks" (I Kings 10: 22), on which the inhabitants of Palestine gazed with wondering eyes. The interest of Solomon in these enterprises is shown by the fact that he left his palaces at Jerusalem and elsewhere and travelled to Elath and Ezion-Geber to superintend the construction of the fleet (II Chronicles 8:17).²

Viewing the foreign policy of Solomon from a political and materialistic standpoint, we must agree with the majority of

¹ Heinrich Ewald: Ibid. p.263

² H.B.Hackett: Smith's Dictionary of the Bible. Vol.4.p.3079

historians that it was, to a large degree, successful. Relations with surrounding nations were seemingly agreeable to all concerned; trade was exceptionally good both on land and sea, and Israel could boast not only a standing army to provide protection against invasions, but also a fleet of ships which could be very readily converted into a navy. On the surface at least, all was well, nevertheless, as we continue with our study of the inter-relation between the domestic and foreign policies we shall find that such was not the case. Social and political maladjustments which made their appearance at an early stage, increased as time went on, finally culminating in rebellion against the monarchy.

* * * * *

The first part of the paper is devoted to a general discussion of the problem. It is shown that the problem is of great importance in the theory of the structure of the atom. The second part is devoted to a detailed analysis of the results of the experiments. It is shown that the results are in good agreement with the theory. The third part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory. The fourth part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory. The fifth part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory. The sixth part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory. The seventh part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory. The eighth part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory. The ninth part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory. The tenth part is devoted to a discussion of the results of the experiments. It is shown that the results are in good agreement with the theory.



THE INTER-RELATION AND RESULTS OF SOLOMON'S POLICIES.

THE INTER-RELATION AND RESULTS OF SOLOMON'S POLICIES.

INTRODUCTION: Thus far our work has, in the main, been a study of the independent activities of King Solomon, relative to the policies carried on within and without his kingdom. We now turn to a more thorough investigation of the relation which existed between the two and their combined result upon the history and people of Israel. As Hastings says, "it is possible to estimate too highly the external policy of Solomon, while quite impossible to estimate it aright without viewing it in relation to his internal policy."¹ This is especially true when viewed from the standpoint of their consequences upon the nation.

A. Motivation Behind Solomon's Policies: As stated in a previous chapter, Solomon had in mind a three-fold purpose when he came to the throne of Israel. The first was to expand and strengthen the empire by protective measures at home; the second was the undertaking of a building project which was to represent to the nation and its allies the royal splendor of the Hebrew people and the third was to develop both domestic taxation and foreign commerce. In and through these, running like a golden thread, were also three predominant motives which obsessed both the domestic and foreign policies. These we shall consider very briefly.

(1) Security and Peace. Unlike the first two kings of the monarchy, Solomon had no desire to be a warrior. Apparently he was quite satisfied with the extent of the Kingdom in-

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James Hastings: A Dictionary of the Bible. Vol. 4, p.564

herited from his father, so that he decided at the beginning of his reign that unless molested he would not instigate any trouble. Realizing however, that in the death of his father, Israel had lost the prestige conferred on her by a ruler whose warlike fame inspired terror on every side and also that enemies still lurked nearby (such as Rezon of Damascus), Solomon very wisely began defensive measures. This accounts for the enormous fortification project which was carried on at Jerusalem, Megiddo, Ta'anach, Gezer, Beth-horon, Tamar and other points together with the organization of a powerful standing army with twelve thousand cavalry and fourteen hundred war chariots, followed at a later period in his reign by the building of a fleet of trading ships which could, at a moment's notice, be converted into a navy. It is significant at this point to note again that these fortifications and ships were made possible through Phoenician talent and labor, and that the horses and chariots came from Egypt, thus indicating the dependence of national and international developments upon one another. Still another means used by Solomon for securing favorable relations with surrounding peoples was through marriage with the daughters of their kings. This bit of diplomacy not only cemented the nations politically but led to the exchange of habits, customs and ideals, the influence of which will be presented later. With the exception of several minor disturbances, Solomon was successful in his endeavor to reign in peace.

(2) Prestige and Power. A second motivation which played an important part in Solomon's negotiations

was his desire to stand out among the Oriental rulers of the East. It is not out of bounds to say that he possessed an inflated ego which sought recognition at every turn of the way. In his first acts as a king, we catch a glimpse of the attitude which he took toward all those who opposed him in any way: - Joab, slain at the foot of the altar to which he had fled for refuge; Abiathar, banished and deposed from the priesthood; Adonijah, put to death in consequence of his presumption in desiring one of his father's concubines for a wife; and Shimei, ordered to remain in Jerusalem all his days. Such deeds of intolerance and horror foreshadow the purging of the German statesmen by Adolf Hitler, in our own day, and lend to the conviction that Solomon was the great dictator of his age, whose motto as Smith¹ puts it might well have been: "The state - I am the state".

This desire for prestige and power at any price crops out again and again. The compilers of Kings and Chronicles dwell with great enthusiasm on the building of the Temple, the prayers and wisdom of Solomon, the alliances made with Egypt and Phoenicia, the visit of the Queen of Sheba, the peace and plenty which were to be found in the land so that every man sat under his own vine and fig tree in perfect security - all indicative of the glory that was Solomon's. It is with apparent reluctance, however, that they admit the kingly dishonor which offset this fame, the injustices which were heaped upon the people, and the dissatisfaction which finally grew rife among the king's subjects - all logical outcomes of his selfish motives.

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Henry Preserved Smith: Old Testament History, p.156

1. The first part of the document is a list of names and titles, including the names of the authors and the titles of the works. This list is organized in a table with two columns: the first column contains the names of the authors, and the second column contains the titles of the works. The names are listed in alphabetical order, and the titles are listed in the order in which they appear in the document.

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(3) Wealth and Magnificence. The life of Solomon presents itself to us as that of a decidedly worldly king. The king's pride was his wealth, his costly buildings, his fortifications, his stores of treasure; a pride which dominated the majority of his activities from the day he took over the sceptre and crown. While much of this wealth had been inherited, nevertheless, the majority of the enterprises were prudently promoted by the young king through successful negotiations with other lands. Caravans brought from Eastern cities the most valuable of their manufactures. From Tarshish in Spain, ships brought gold and silver; Egypt sent chariots and fine linen; Syria sold her purple cloths and robes of varied colors; Arabia furnished her spices and perfumes, and all the luxuries which Tyre had collected in her warehouses found their way to Jerusalem. Moreover, Solomon's stables, were full of horses and chariots, and he maintained a force of cavalry as well as foot soldiers at the court. Hence from a modern, capitalistic point of view, Solomon can be regarded as highly successful in accomplishing his desired ends. At the same time we contend that many aspects of his régime were far from being ideal. His enormous governmental machinery with its bureaucracy, heavy taxation, and forced labor presented all the characteristics of an "oriental despotism"¹ which ultimately gave rise to rebellion.

Our estimate of Solomon's motives, therefore, based on the fruits which they bore, can not in the nature of the case, be complimentary. All history testifies to his wisdom in dealing with kings and queens but not in dealing with the common people of his kingdom.

¹

Louis Wallis: God and the Social Process. p.151

B. The Dependency of Solomon's Policies: As we see the policies of Solomon at work, changing the civilization both of Palestine and surrounding nations, watch him successfully bargain with other sovereigns and dictate to his officials, it becomes increasingly difficult to refrain from thinking of him as a superhuman, endowed with all the genius and wisdom that "The Proverbs of Solomon" so ably sets forth. Be that as it may, however, a moment's reflection on the events which took place during his kingship, will suffice to show that Solomon was dependent on at least three factors for the great changes which he wrought.

(1) On his Predecessors. The task which fell to Solomon was that of building up a kingdom on a foundation already laid and on lines already drawn. A reign like his was only made possible by what his predecessors, Samuel, Saul and David, had already achieved. Samuel, the last of the judges, was also the first of them whose influence extended over all Israel and who was powerful enough to reconstruct the Kingdom on a monarchical basis. Saul, by his struggles against the Philistines, Moabites, Ammonites, Edomites, and Amalekites rendered comparatively easy the consolidation of all the tribes of Israel into a nation under David. "By this consolidation and consequent multiplication of the nation's strength, David laid the basis for commercial development and political prosperity, and Solomon, by following up this advantage and developing the possibilities which the country offered for world commerce, succeeded in giving Israel the much coveted place among the nations."¹ It is not unfair then, to say that these three men made the glories of

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Moses Buttenwieser: The Prophets of Israel. p.3

Solomon feasible. This is especially true of David who indicated to his son, both by his counsel and example, how certain projects could be carried out, and also enabled him to start with a sufficiency of means necessary to enter on his schemes of ambition which were to revolutionize the social, political and religious status of Israel.

(2) On Co-operation of Foreign Powers. That Solomon was dependent on the submissiveness of his own subjects to the dictatorial rule which he set up appears beyond doubt. Had they, earlier in his reign, refused their allegiance, by opposing the drastic changes which he introduced, the results might have been much different. It would seem, however, that they were swept off their feet for the time being, by the display of splendor and apparent prosperity which the new régime offered and only awakened to the true condition of things after approximately forty years of such dictatorship.

That Solomon was likewise dependent on the co-operation and assistance of foreign powers, in order that his policies might function, has been more clearly recognized by the writers of Kings and Chronicles. This is especially true with respect to his relations with Hiram, king of Tyre. Without this alliance, Solomon could not have given effect either to a commercial policy or to his desire to build the temple and beautify the city of Jerusalem. His own subjects, having followed either a pastoral or agricultural life, were incapable of supplying workmen of the kind needed, whereas the Phoenicians were long famous for their skill as ship-builders and navigators, as well as for their proficiency in





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C 750 B.C.

architecture and the plastic arts. We must remember in this connection that the alliance was equally advantageous to Hiram since it insured the aid of a powerful army in his defence in case of attack upon his kingdom from the landward side; an abundant supply of such commodities as corn, wine and oil at all times; an enlarged traffic with the Hebrews by way of Joppa; and last but not least, an opportunity for his skilled people to display their talents before the eyes of the world.

While not so manifestly dependent on other foreign powers, such as Egypt, Syria and Arabia, for those projects which Solomon desired to bring to completion, nevertheless, the very careful steps which he took to promote their goodwill, until his fortifications were completed, suggests the anxiety which he felt with respect to them. For purposes of trade, they were, of course, very significant in his estimation; hence Solomon used great tact in offsetting any earlier antagonism through his policy of inter-marriage. That he was in a large measure successful, we have already shown. While these alliances enlarged Israel's horizon and increased the king's repute, at the same time the extravagances of the court brought added hardships rather than amelioration, causing an ever-widening breach between the king and his people. As Carleton Noyes¹ so aptly puts it, the "high noon" of the monarchy had been reached and from henceforth insurrection was in the air.

C. Cultural Changes under Solomon's Policies: The first recorded acts² of Solomon's reign illustrate the wide departure already made from the customs of a people by instinct free

¹ Carleton Noyes: The Genius of Israel. p.182

² I Kings 2:19ff

and tenacious of their liberty, and the rapid advance that was being made toward an irresponsible absolutism. One might think of such deeds as a typical illustration of that much used motto, "Might is right". Solomon felt the strength and the advantage of the position which he occupied, and from first to last never once allowed the sceptre to waver in his grasp. The organization of his government, treated at length in chapter three, shows that important political changes were inaugurated as compared with the rule of Saul or David. We shall not reiterate those changes here, except to call attention to the fact, that, while the old tribal system with its chiefs still existed, nevertheless, its voice in the affairs of the day might be considered negligible, since Solomon "felt no need to flatter tribal susceptibilities."¹ Instead, we turn our attention to the magnitude of the social and religious changes brought about by the new political and economic system.

(1) Social Changes. Conditions in the Kingdom had changed in a surprising fashion since the early days of Saul. Life in Israel then was still bare and primitive, but now under Solomon's splendid and imposing rule, the Hebrew nation found itself abreast of the enterprise of the day. "The monarchy could no longer be looked upon as a loose confederacy of shepherds and farmers, since it embraced not only the more primitive and backward classes but merchants, artisans, book-keepers, teachers and financiers and had entered with some abruptness into the circle of Oriental civilization (I Kings 4:1-5; 9:28; 10:14-28)."²

¹ A. T. Olmstead: History of Palestine and Syria. p.342

² Louis Wallis: Sociological Study of the Bible. p.121



Solomon's government, however, had a decidedly personal character, and even though his reign was peaceful and his court prosperous, it cannot be said that all he did was for the benefit of his country-men. No longer were they the carefree, semi-nomadic people, for in order to meet the heavy expenses entailed by his public works and by the administration of the State, Solomon was obliged to impose upon his subjects a system of levies and forced labor similar to that of Egypt. This forced labor was as fatal as war to the real progress of the nation since it sapped the loyalty and happiness of the people. Moreover, the friendly relations which Solomon established with the neighboring heathen nations, disgusted the old social and religious leaders, while the tendency to Oriental luxury which outward prosperity favored, alarmed the most thoughtful, leading to a breakdown of morale. To see the whole land overrun with Phoenicians, Arabs, Egyptians, caravan drivers, strangers, travellers and peddlers with their foreign cloths and trinkets, may have been fascinating at first to the majority, but with the introduction of strange customs, immorality and strange cults, fascination gave way to fear. While the monopoly of commerce might fill the coffers of the rich, yet the morality of the nation could not be unaffected by such a regime, for the masses take their tone from the court. Luxury and extravagance were a poor substitute for the old simplicity of a pastoral and agricultural population. Solomon and the great ones of the land could not have such splendor without suffering on the part of the rank and file. Hence, we find as time went on a growing discontent, and no sooner was Solomon

gone than the intolerable taxes he had levied on labor and substance became the cause of insurrection, and it was for refusing reform in this that Rehoboam, his son, lost the ten tribes.

(2) Moral and Religious Changes. Solomon's religious ancestry and training had given him a basis for a strong life. His own request at Gibeon and his zeal in the worship of Jehovah at the beginning of his reign, foretold a vigorous religious career. After seven years, the work on the Temple was completed and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established on a scale as stately as that of any nation, while it yet retained its freedom from all worship that was in any way idolatrous. While the Ark from Zion and the Tabernacle from Gibeon were both removed to the new temple, according to II Chronicles 5:5, nevertheless, the latter was in reality not so much a national sanctuary as an appanage to royalty. A gorgeous ritual service was introduced and the Temple sacrifices attracted much attention, but it is a question whether an outward and ceremonial religion, joined with immorality of the people did not deaden the deep spiritual life of the people aroused by Samuel and carried over to some extent by King David.

In addition to these changes, Solomon began, as we have seen, by taking wives from the Moabites, Ammonites, Edomites, Zidonians and Hittites, in short, from all the nations with whom God had expressly forbidden marriage, with the result which Moses had told (I Kings 11:1ff), in that they turned away the king's heart from Jehovah to their gods¹ and induced him to provide places

¹ C.F.Burney: Notes on the Hebrew Text of the Book of Kings. p.153

for their worship. Before long, the priests and prophets had to grieve over the rival temples built to Ashtaroath, Moloch, Chemosh and other foreign deities. Thus the reign which began so gloriously, started its course backwards into the gross darkness of cultic worship. In the religious ferment thus caused, two groups were formed among the people. One group, especially the aristocratic, grew tolerant, adapted themselves to the situation as they found it, absorbed somewhat of all they met, lost many of their old convictions, and produced a new type of life and thought. The other group reacted in the presence of the strange and foreign, by clinging tenaciously to their old methods, forms and names and by denouncing the innovation of the new cults.¹

A clash between the old and new forms of worship was inevitable. One prophet dared to lift up his voice in protest, namely, Ahijah of the Ephraimite town of Shiloh. Knowing the temper of the northern tribes, he encouraged Jeroboam (I Kings 11:29ff) to raise the standard of revolt and predicted that only Judah, the tribe from which the house of Solomon had sprung, would continue to tolerate Solomon's disgrace and the foreign idolatries which his selfish ambition had introduced into the faith of Israel.

D. The Fruits of Solomon's Policies: Towards the close of Solomon's reign, the fruits of his vast political, economic and religious program, which had offended some of the strongest elements of Israel's national life, began to make their appearance. A brief résumé of the situation reveals that the subdivision of the country ran counter to the tribal feeling, the

¹ I. G. Matthews: Old Testament Life and Literature. p.118

building of the Temple by Phoenician workmen took away Hebrew independence; the introduction of foreign cults threatened the worship of Jehovah; human resentment towards the ever-increasing taxation together with the hatred of the corvée was steadily growing; and behind it all were a people virtually enslaved to aggrandize a single person, the King. All these things sowed the seeds of discontent and prepared the way for a disruption of the kingdom.¹

(1) The Revolt of Jeroboam. Public resentment smouldered for some time, but finally, like a piece of combustible material, burst into flame. The insurrection was led by a young Ephraimite, Jeroboam, the son of Nebat, whom the king had appointed overseer of the workmen employed in the fortification of Jerusalem (I Kings 11:26ff). In the rebellion he was probably acting as the leader of his tribe, and further encouraged by the words of the prophet Ahijah, who no doubt was jealous of the rising sanctuary at Jerusalem. Ahijah is said to have torn his outer garment into twelve pieces, giving Jeroboam ten with the message:

"Thus saith Jehovah, the God of Israel, Behold
I will rend the kingdom out of the hand of
Solomon and will give ten tribes to thee" (I Kings 11:31)

The news of the revolt reached the ears of the king, who sought the life of Jeroboam, but the latter fled to Egypt and remained there until after the death of Solomon (932 B.C.). Accordingly, though Solomon's empire was not actually impaired during his own lifetime, the symptoms of decline already began to appear.

(2) Israel's Disruption. Upon the death of Solomon, his son Rehoboam hastened north to meet the people of Israel at Shechem. Humbly enough the assembly petitioned him

¹ Arthur S. Peake: The People and the Book. p.135

saying:

"Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and the heavy yoke which he put upon us, lighter, and we will serve thee." (I Kings 12:4-5).

to which the ill-advised youth replied:

"Whereas my father did lay you with a heavy yoke, I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." (I Kings 12:11).

This answer left no doubt in the minds of the people as to what they might expect from Solomon's son. Consequently, all the tribes except Judah decided to break with the house of David and to proclaim Jeroboam, who had returned from Egypt, King. The result of this schism was very detrimental to both (See map p.85). Concerning the situation, Lods¹ writes: "The Israelites, divided into two rival or hostile groups, carried on henceforth, the precarious existence of petty states which are no longer masters of their own fate, but are compelled to maintain themselves by a predatory mode of life among the more powerful states by which they are surrounded."

In the meantime, Shishak, the Pharaoh who had befriended Jeroboam, was called in (930 B.C.)² by the latter in the hope of subduing Rehoboam. Having captured Jerusalem, Shishak returned to Egypt with the spoils of Solomon's temple and all the golden treasures which Hiram's workmen had wrought for Zion. He made no attempt to quell the revolt, or to rivot his authority over Israel and Judah, but left the two kingdoms to continue their rivalries, satisfied that Solomon's empire was broken up, and that Egypt's action against Israel was thoroughly justifiable.

1

Adolphe Lods: Israel. p.374

2

Cambridge Ancient History. p.257



The records which have come down to us concerning the next century in the Kingdom are scanty and deal mainly with internal affairs. In the Northern Kingdom there were repeated changes of dynasty with corresponding political corruption which brought hardship to the people. In the South, the people remained faithful to the house of David but the country was no longer prosperous. Continuous jealousy to be found between the two kingdoms, leading to open war and suffering, might indeed be characterized as the visitation of the sins of Solomon and his administration upon the children of the third and fourth generations.

* * * * *

CONCLUSION.

VI.

CONCLUSION.

While a detailed summary of our thesis is impossible, owing to the necessity of drawing a background for each point discussed, nevertheless, we should like at this time to state, briefly, the conclusions which have grown out of our investigation into the domestic and foreign policies of King Solomon.

As stated in the Introduction, it seemed imperative at the outset to make as thorough an investigation as possible into those documents which were to furnish the basic facts for the problem which confronted us, hence our recourse to a study of First Kings, chapters one to eleven; Second Chronicles, chapters one to nine, inclusive; the works of Josephus; and Archaeological literature. This provided us with a picture of Solomon's reign from a Biblical, historical, and scientific viewpoint, thus helping to authenticate the history of his day.

With respect to these source materials, we found the Book of Kings to be the most reliable of the two Biblical accounts. It takes up the history of the Kingdom of Israel at the point reached by the narrative of Samuel, viz. the last days of David's reign. and the appointment of Solomon as his successor. It may accurately be described as a history of the period of the monarchy of Israel and Judah; and, indeed, on account of the excellence of the sources employed for the composition of the work, takes first rank among the historical documents of the Old Testament. We found, however, that the religious standpoint of the writer was that of the Book of Deuteronomy, his aim being to apply to

the past history of his race, the Deuteronomic standard of whole-hearted devotion to Jehovah, thereby exemplifying the view, that prosperity is to be traced to a faithful regard for this standard. Accordingly, he explained the marked prosperity of Solomon's reign as due to the fact that he "loved Jehovah, walking in the statutes of David, his father (I Kings 3:3). Thus the building of the temple as the sanctuary of Jehovah's choice and its dedication receives specially detailed treatment from the compiler. On the other hand, the decay of Solomon's power is traced (I Kings 11) to his marriage with foreign women and the consequent introduction of their idolatrous cults, both of which are from the author's point of view a deliberate infringement upon the Deuteronomic code. In this way, the Book of Kings leads to the disruption of the kingdom and the loss of the ten tribes to the house of David.

The story of Solomon's reign found in Second Chronicles is of a much later date, which prevents it from being a witness of the first rank. We felt the character of its testimony to be highly imaginative and over-emphasized in dealing with David and Solomon. Both kings were apparently idealized by the author who presented strongly and without qualification those characteristics of their lives which appealed to him. Not only has he exaggerated, to a considerable degree, the facts connected with the building of the temple, but he has depicted the religion of their times according to what seemed to him the necessary conditions of righteousness, which were were not always commendable. For these reasons we felt it necessary to use the narrative with discretion.

The Antiquities of Josephus, while very interesting, were drawn almost exclusively, we believe, from the Bible in the Septuagint version, but modified somewhat by the addition of legends following the traditions and customs of the author's day. Although referred to on several occasions, they have not been considered as dependable for research work. Other writings such as Proverbs, Psalms, and Songs of Solomon, having no contributions to offer to our problem were, on the whole, ignored.

Chapter Two entitled "The World Scene Previous to the Time of Solomon" while in no sense of the word a complete history, nevertheless endeavors to present a background for the heritage that came to Solomon through Egyptian, Babylonian and Assyrian influence on the land of Palestine, in which his kingdom was established. A brief consideration of Israel's long and checkered history from the days of the Exodus to the formation of the monarchy under Saul, and the consolidation of that monarchy under David, was needed as a foundation on which to lay the main structure of our thesis.

Not finding any documentary evidence of well-defined policies followed by King Solomon, we advanced in Chapters Three and Four on the validity of that time-attested adage "actions speak louder than words" and soon found evidence of certain fundamental motives or actuating desires behind each move which Solomon made, whether of a political, social or religious nature, and whether national or international in scope. These motives, designated in Chapter Five were three in number: First; security, and peace; Second, prestige and power; Third, wealth and magnificence. Together they contributed to the working out of his

three-fold policy which was: First, to expand and strengthen the empire by means of protective measures at home and foreign alliances abroad; Second, to represent to his nation and its allies, both the royal splendor and religious ideals of the Israelites, by engaging in a vast building project; Third, to develop both domestic taxation and foreign commerce so as to increase the revenues of his kingdom. Having discovered Solomon's policies and the motives behind same, several questions were suggested: Was Solomon able to put his policies into effect? What was their combined result upon the Kingdom of Israel? Did he measure up to the charge of his father, "Be thou strong therefore and show thyself a man"? These we have attempted, in a general way, to answer throughout our thesis, without becoming dogmatic or being swerved by prejudice in any way. To be more specific, we shall again state our conclusions.

That Solomon was able to satisfy his ambitions and introduce a new order of government can be postulated without contradiction. A great revolution, politically, economically, and socially was undertaken and carried out under his surveillance. The will of Solomon and his administrators became practically the supreme law of the people, and neither priest nor prophet ventured to oppose or to limit his jurisdiction which extended from the most minute detail in his government to the most involved international negotiations. While both the old tribal systems and the monarchy co-existed under Solomon, the former had no voice in the affairs of the government. Tribal and personal privileges, rights, and liberties were at the king's mercy.

So astounded were the people with the introduction of

THE
[Faint, illegible text follows in several paragraphs, appearing to be a formal document or letter. The text is too faded to transcribe accurately.]

novel institutions such as the temple, the harem, the standing army, the cavalry, the navy, and foreign cults that it realized only too slowly the real state of affairs. By this time, so many had been carried away by these bizarre innovations that Solomon was able to carry out his entire program without concentrated opposition on the part of his subjects.

With respect to the results which the policies of Solomon produced in Israel, it is certain that many of his innovations were improvements. Some of his enterprises, e.g., his trade with foreign nations, his efforts toward peace, were highly successful. For a season, at least, the sun of prosperity shone very brightly on his country, during which time there may have been great rejoicing in Israel. Prosperity, however, finally gave way to disillusionment, when that which was radically evil in the policies of Solomon made encroachments upon the rights and liberties of his subjects. Entrusted with unlimited power, Solomon gradually yielded to the temptation of abusing this trust, by introducing the corvée, heavy taxation, and other burdens among the people, in order to gratify the luxuries which his court demanded. Like so many monarchs of this type, Solomon failed to see that there should be a limit set to governmental expenditures and expensive projects. He did not adequately realize that the territory of Israel was a very small one, and that, although he, and those around him lived in luxury, the great masses were struggling for existence. Herein he failed to "play the man" by putting the desires of his selfish heart before the welfare of human souls.

Turning to his foreign policy, it must be pronounced

on the whole, a good one. It was a policy of conciliation and peace; it saved his subjects from the miseries of war so that throughout Solomon's kingdom, which extended from the Euphrates to the confines of Egypt, the Israelites felt secure; it made provision for trade and commerce, so that the people became better acquainted with the civilizations which surrounded them, and were thus stimulated to greater activity. In fact, his foreign policy was the chief factor in making the Solomonic age one of achievement. At the same time, Solomon found himself involved in a fascination for strange women, which led to the introduction of pagan gods and strange forms of worship. Here, again, he failed to keep before him the manly ideals which David had inculcated in his last poem:

"One that ruleth over men righteously,
That ruleth in the fear of God,
He shall be as the light of the morning, when the sun riseth,
A morning without clouds,
When the tender grass springeth out of the earth,
Through clear shining after rain."

Wise, learned, magnificent, powerful, diplomatic, wealthy - all these Solomon, the King, doubtless was, but the disintegrating forces which set in at the close of his reign as the result of his selfishness, leaving the kingdom a miserable failure, reveal the great truth that

"Righteousness exalteth a nation, but
sin is a reproach to any people." (Proverbs 14:34).

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